

A Listing of Proposed Counselors for the Frontier Internship Plan

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Rev. James Alter India
Miss Doris Caldwell Hong Kong
Rev. Ernest Campbell India
Rev. John Cole India
Rev. Frank Cooley Indonesia
Mrs. Richard Couch Argentina
Rev. Din Dayal Kenya
Rev. James Deemer The Sudan
Rev. Leroy Dillener India
Rev. Armando Divas Mexico
Rev. Paul Dotson Lebanon
Rev. Ray Downs Thailand
Dr. Sam Franklin Japan
Dr. Carl Freidericks Nepal
Rev. Paul Frelick Geneva
Dr. David Gelzer Cameroun
Rev. Louis Grier Japan
Dr. John Hamlin Thailand
Sir Francis Ibiam Nigeria
Rev. Arthur Kamitsuka Japan
Rev. John Kirobi Kenya
Rev. Robert Lehman Cameroun
Rev. John Lorimer Egypt
Rev. John Ma Hong Kong
Rev. Choster Marquis Philippines
Rev. Paul McClanahan Egypt
✓ Dr. Samuel Moffett Korea
Rev. Robert Noble Pakistan
Rev. Richard Poethig Philippines
Rev. Jorge Quismondo Indonesia
Rev. Dale Robb Korea
Dr. Andrew Roy Hong Kong
Rev. Robert Seel Venezuela
Dr. Richard Shaul Brazil
Rev. John Sinclair Chile
Rev. Floyd Sovereign Brazil
Rev. Albert Strong Ethiopia
Rev. Lee Swan India
Dr. Masao Takenaka Japan
Rev. George Tawksbury Pakistan
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Appendix B
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Editor, ASM Series

- 1976-86 William J. Danker
- 1986- Gerald H. Anderson

1986



From left, Wilbart R. Shenk, Elkhart, Ind., and Christopher Smith, Dundee, Scotland, review a writing project over breakfast.



Andrew Walls, professor from Aberdeen University, Scotland, visits with guest speaker Fr. José Martins, from Brazil.

Charles Van Engan, foreground, Western Theological Seminary, Holland, Mich., and others enjoy a break.

Missiology

Who?..



Dana L. Robart, assistant professor of International Mission at Boston University School of Theology, adds her vote of confidence for new ASM President, Samuel H. Moffatt, Princeton, N.J.



Mission books get the attention of from left, Robert VonOayan, Clifton, Va., Maurica Smith, assistant director, Interfaith Witness Department, Home Mission Board of the Southern Baptist Convention, Atlanta, Ga., and Edward Lakunza, pastor in the Presbyterian Church in The Camaroon and a doctoral student at Lutheran School of Theology, Chicago.



We are...

the American Society of Missiology, founded in 1972, seeking to bring study and reflection of theological, historical, social, and practical questions to bear on policy and strategy in missions of the Christian church, and to promote fellowship, cooperation, mutual assistance, and information exchange among the individuals and institutions engaged in mission activities and studies.

The Society, in addition to the exchange through the annual meeting, publishes the quarterly journal, *Missiology: An International Review* Continuing *Practical Anthropology*, and a monograph series in association with Orbis Books.

Join us!



Reunited at the American Society of Missiology annual meeting, June 20-22, 1986, on the 42nd anniversary of their appointment as missionaries, are Samuel H. Moffatt, Harry Winters Luca Professor of Ecumenics and Mission at Princeton Theological Seminary, Margaret Flory, Stony Point Center, N.Y., and Charles W. Forman, professor of Missions at Yale University Divinity School.

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AMERICAN SOCIETY OF MISSIOLOGY

Missiology An International Review Continuing Practical Anthropology

ANNUAL MEETING 1986



Charles R. Teber, 1986 president, presides over a plenary session which dealt with reports from discussion groups. Teber is professor of World Mission at Emmanuel School of Theology, Johnson City, Tenn.

Participants share a lighter moment during the banquet and presidential address. At the head table are from left, Richey Hogg, Arthur Glessner, Wendell Belew and Sr. Janet Carroll, MM—all former presidents, Wilbert Shenk, ASM secretary-treasurer, and Betty Teber. Charles Teber's presidential address, "The New Testament Language of Quantity and Growth in Relation to the Church," appears with two of the keynote addresses in *Missiology*, October 1986.



Sr. Joen Chetfield, MM, chairs the ASM Board of Publications, whose responsibilities include *Missiology*, the ASM Orbis book series, and special publishing projects. Chetfield is ecumenical officer and executive director of the Institute for Religion and Social Change, Honolulu, Hawaii.



Etiong S. Utuk, ASM member, is an ordained minister of the Presbyterian Church of Nigeria and a Ph.D. candidate in Missions, Ecumenics, and History of Religions and a Teaching Fellow at Princeton Theological Seminary, N.J.

Pearl L. McNeil, professor of Mission and Global Christianity, Virginia Union University School of Theology, Richmond, chairs with Jeen Stromberg, Geneva, Switzerland, associate editor of *International Review of Mission*.



Samuel Escobar punctuates a statement in his address, "Recruitment of Students for Missions." Escobar is professor of Missiology at Eastern Baptist Theological Seminary, Philadelphia, Pa.



New in *Missiology*: "Selected Annotated Bibliography of *Missiology*," and "Books Received on *Missiology*." Each issue lists "Essential Books on *Missiology*" for a \$100 budget, and "Important Books on *Missiology*" for an additional \$200 budget. Upcoming themes: Futurology, Latin America, Women in Mission.

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Ralph R. Covell,
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American Society of Missiology
Introducing the President
North Park College, Ill. - June 1986

Darrell Whiteman of Ashby, chm.
Janet Carol of Mayhull
Pichey Hogg, Berlin Sch. of Theol. SMU
Charles van Inperon - Western Sem
Fr. Jno. Camp - Assoc. of Cath. Missions

Anyone who introduces Dr. Charles Baker had better introduce him in context. That's the way he thinks - the gospel, of course, the whole gospel - and as he underlined it in the title he chose for a little magazine he edited The Gospel in Context.

His context is global - born in France, grew up in the Central African Republic where his parents were missionaries, 7 yrs as a missionary there himself with the mission of the Grace Brethren; then 7 yrs. with the United Bible Society, first in ^{the} translation division of the New York office, then 4 yrs. in West Africa, on the Ivory Coast of Ghana.

He's not only a scholar ^{man} He's a ~~methodical~~ ^{pragmatic} and precise - he measured his life, it would seem in segments of 7 yrs. (the perfect number) - 7 yrs. as a missionary, 7 yrs. with the Bible Society, - he ~~only~~ ^{never} slipped once: 6 yrs. not 7 as professor of ^{cultural anthropology + world} missions at ^{University} Milligan ~~College~~; - and now for the last 7 yrs. ^{again} ^{moving across the street to be} Professor

[The Club - April 1977] World Mission at the Emmanuel School of Religion in Johnson City, Tennessee, ^{that's out time.}

I said he only slipped once from ^{his} that precise pattern - 35 years ago as a student at Bryan College he met Betty Hannu, - and no 7 year pattern of ^{was} mine and change could ^{tear} them apart.

What a privilege it has been for the Am. Soc. of Miss. to have Dr. Baker as our president. In more ways than one, for us he has been the context. It was out of the magazine he edited so faithfully ~~that~~ ^{at Milligan} ~~the~~ ^{Practical} Cultural Anthropology + World Missions - that our own magazine Missiology was born.

Welcome now our president, - in context and as context as he speaks to us on "The New Testament Image of Quantity + Growth in Relation to the Church".

- Sam Moffett

June, 1986



Stanley Jones on his way to
the Bible Class at Marthoma
Convention.

To Rev. Dr. Samuel Moffet

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"MY WITNESSES

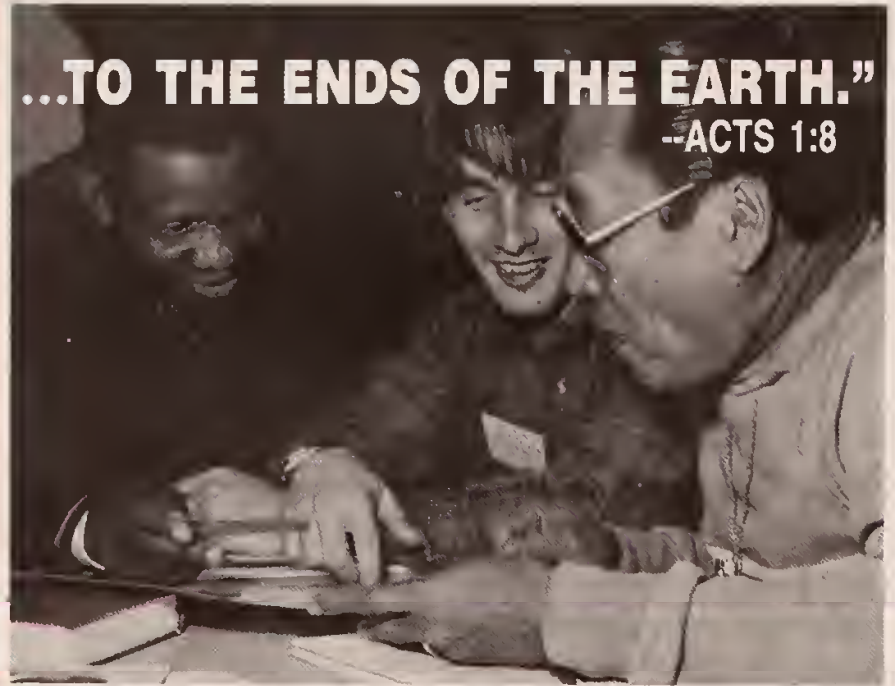
JANUARY 1986

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JANUARY 6-10

IMPERATIVES OF MISSION TODAY

- The Gospel & Other Faiths
- Issues in Catholic Missions
- Hunger, Politics & the Church
- Role of Christians in China
- Church-State Relations
- Mission in the 1990's



Harvie Conn
Westminster
Seminary

Sr. Luise Ahrens
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JANUARY 13-17

CHALLENGES OF MISSION TOMORROW

- Models for Christian Mission
- Indian Christian Perspectives
- Evangelism & Social Justice
- Relief & Development
- Liberation Theology
- Perspectives of an Evangelical



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JANUARY 20-24

MISSION AND GLOBAL NORTH/SOUTH TENSIONS: A QUESTION OF ULTIMATE LOYALTIES

Prof. Samuel Escobar
Eastern Baptist Theological Seminary
Philadelphia, PA



JANUARY 27-31

THY KINGDOM COME: THE INTERSECTION OF THE THEOLOGY OF MISSION WITH THE THEOLOGY OF SHALOM

Dr. Kosuke Koyama
Union Theological Seminary
New York, NY



FROM MISSIONS FRONTS

May-June, 1942

Student Foreign Missions Fellowship

Philadelphia

WAR HALTS PIONEER MISSIONARY WORK AMONG STONE-AGE TRIBES IN NEW GUINEA

NEWS BRIEFS FROM FAR AND WIDE

JAPAN. In 1931 there were 962 missionaries in Japan. In October, 1941, there were only 104 and this was still two months before the outbreak of war.

TUNIS. Amidst all the confusion in North Africa, greater interest in the Gospel is reported among Arabs and Europeans in Tunis than ever before. Children are keen to attend schools, and adults to study the Bible. Some have even come forward for baptism.

CHINA. Fifty thousand are being added annually to the Chinese Church.

WORLD CAPITALS. In every important capital in the world today a Christian Church exists, except in the three capitals of Lhasa (Tibet), Kabul (Afghanistan), and Mecca (Arabia).

—World Dominion.

A PRAYER FOR PROTECTION TO ALL MISSIONARIES

Almighty and Everlasting God, who dost govern all things in heaven and earth; we commend to thy fatherly care all whom thou has called to take part in the missionary work of thy Church. Watch over them, we beseech thee, for good; defend them from all dangers both of soul and body; from the pestilence that walketh in darkness and the sickness that destroyeth at the noonday; give thine angels charge concerning them, and let thy Holy Spirit rule in their hearts, prospering all their work to the glory of thy Holy Name; through Jesus Christ our Lord Amen.

(Episcopal)

By airplane into the stone-age, where primitive and advanced civilizations stand side by side—that is the story of New Guinea today. This island, much in the news now, is the largest in the world, excepting only Greenland.

Here is a land where there is no metal of any kind. The only tools are an axe of stone and a spade of wood. Look about you in your own home, and be assured that whatever you see, Papuans do not have. Remember especially that kitchen utensils and dishes, cloth and leather, knives and nails, all are unknown to the native of the mountains of New Guinea. Anthropologists who know the world have rated Papuans as the most degraded of all races, below even the so-called "wild man of Borneo."

The force of evil spirits can be felt at times like a heavy blanket. Where there is no work of the Spirit of God it is little wonder that evil prospers. One cannot doubt that here is one of the great centers of the world for satanic forces. Even some photographs carry the smell of the pit, how much worse it is to live there, where the Name of Jesus has never been heard!

The Kopaukos are almost pygmies, averaging less than five feet in height. Their food of sweet potatoes and crawfish and crawling things is either roasted directly on the fire, or eaten raw. They have absolutely no articles of furniture. Each Kopauko carries on his own person everything that belongs to him; he trusts nobody. Potatoes and babies are carried on women's backs in one or more heavy net bags slung from the forehead.

In one year missionaries have learned the language well enough to be at ease among them, but there is still much to be discovered

(Continued on Page 2, Column 2)

ODOX CHURCH PERSECUTED IN BALKANS

fail to describe the tragic straits and
ously desperate position of the Serb
Church in Slovenia, Croatia, and
The facts have been carefully
id issued by the Yugoslav authorities
n. Reprisals and outrages began from
t of the occupation. Churches were
l, priests killed, properties confiscated
te clear now that an effort is being
exterminate the Orthodox Serbs, who
fifty per cent of the population. No
planation fits the facts of the wide-
massacres and mass murders. The pre-
ulation of Zagreb was over 20,000;
0 invalid Serbs remain. In the last few
nearly 300,000 Serb men, women and
have been massacred. There has
en anything quite like this in the his-
urope.

FTER FROM AFRICA

ow a certain man, my uncle, Nkal
a, a man from Ngobo. In 1917 he
ick and there was no hospital in our
This man went to Etulan to find a
he healed. From Nkal's town to
t is about two hundred fifty miles,
ent on foot. There he heard Dr.
asking him "Do you want to be a
?" And Nkal immediately confessed
in Jesus.

n Nkal returned to our town, almost
nday he assembled the people of the
the *palaver* house and told them as
the words of God as he had learned
ospital.

22 the Mission placed a station at
about thirty-seven miles from
Nkal became an elder in the church
nde but he was not satisfied, for the
tition of his prayers was that a mis-
sion and a hospital be located in his
vn where there were still so many
people.

uncle Nkal died in September, 1941.
wish was that a piece of land seven
kilometers be reserved in his town for
n station. On January 12, 1941, just
onths after Nkal's passing, a church
nded in his own town. There were
dred charter church members and six
probationer Christians registered.

NEW GUINEA

(Continued from Page 1)

in the rather complex structure of the lan-
guage. The difficulty of expressing abstract
ideas, such as faith and trust and love and
hope, and the absence of a word translating
"because," have made it apparently impossible
as yet to convey the heart of the Gospel to
the natives. They understand the story of
God, the "Great Father," who gave His Son
to live on earth and die by crucifixion, and
they understand that all men are sinful—that
is no new idea to them, for they have a con-
science—but to say that Christ died *because*
we are sinners has not yet been possible in
their language. Missionaries did finally reach
a round-about expression, that brought the
idea of cause in the back door, so to speak,
but the people did not seem able to apply the
new thought to link the death of our Lord
with themselves.

On May 10, 1940, the war entered Holland,
and soon after came the order to evacuate
the entire post. Officials, doctor, radioman,
police, missionaries, Roman Catholic priest and
his workers, everybody, were instructed to
close up and withdraw to the coast immedi-
ately.

The Kopaukos have now been left to won-
der at the memory of the strange brown and
"pink" people who suddenly invaded their
country from the sky, and who have now as
suddenly left. Pray for them that the Holy
Spirit shall take their scanty knowledge of the
elements of the Gospel story, and break
through the sin-darkened minds with the glori-
ous light of His presence.

Pray, too, for a settlement of the interna-
tional conflict, that the completion of the
Lord's work among these tribes may soon be
accomplished. This is one of the most difficult
fields for Gospel pioneering. The work will
require a number of robust young men work-
ing in twos and threes, willing to devote several
years to a lonely life at the outset. The high
cost of maintenance will demand a fresh
devotion of life and money.

—PAUL CHILLY, in *Revelation*

"Therefore, O brothers in America, abun-
dantly pray for the many people who still
know very little about worshipping the true
God. I greet you all!"—PAUL OCALLA NYOGO,
Student of the Dager Biblical Seminary

(Continued in next column)

XINGU DIARY: MISSIONARY LIFE IN BRAZIL

How do missionaries live? One answer comes from the Xingu Headwaters of Brazil in the station diary of three missionaries of the South America Indian Mission, Mr. and Mrs. Thomas Young, and Mr. Raymond Ross. The diary begins with seventeen days of travel, with entries like the following, "Friday — Tom and Raymond walked as their animals were so heavily loaded. Heavy rains continued all day." And then, "November 11, 1937 — At home. . . . Missionaries lifted hearts of praise and thanksgiving in evening devotion."

Days pass, full of preliminary things, until an ominous entry: "Saturday — Raymond's temperature 104 and we realize he probably has malaria." Soon — "Betty went to bed with chills which turned to burning fever" — "Tom ran fever all day." This was a prelude to weeks of fever and utter weariness alleviated only temporarily by heavy doses of quinine. In spite of this, they managed to meet the duties of each day.

About a month after the missionaries arrived, Indians began to filter in. On December 12 an entry: "The Lord's Day — How we wish we could have services for these Indians but they understand so little. May God grant us a knowledge of their language soon." Entries continue, filled with general work punctuated by periodic bouts with fever, weariness, torrential rains and insect pests including armies of ants and hordes of mosquitoes, until again on February 13, 1938, we read, "Indians arrived today: the second group to come since our arrival. How good it is to see them, but sad too. Awangite was here in December: we sang the Gospel but

Paul is just finishing his seminary course. He has seven long years yet to serve as licentiate before his dream of being the first pastor from the Eton tribe will be fulfilled. Pray for him, and for work in his part of Cameroun where doors are still open to the Gospel under the Free French.

he did not understand. Now he has been killed by the Meinacos, and we will never be able to give to him the precious Word of Life."

On Easter Day, Tom gave a broken message which the Indians understood in part at least. Aloike, chief of the Nahuqs, asked an intelligent question about the resurrection.

On July 17 "Aloike shows definite signs of understanding us. Each morning at devotion time he pulls up a chair. Then as we pray he repeats after us, and when it is over asks if he has been talking to the Great Father. We believe he has."

Weeks later, like a clap of thunder comes the entry on October 28: "Today came news hard to bear. We are to be

sent back to the post. We do not understand but God can give grace." Three days later, "The rest of the Nahuqs arrived today, practically the whole tribe. These have been precious days, though sad ones. We know that some of them really understand. Aloike assures us that Jesus is in his heart making him good." Tuesday following: "The Indians are begging us to stay. Their arguments make our hearts bleed. Kabuzala wept tears of sorrow, and we could not help blending our tears with his."

On November 10, 1938, one year after their arrival, comes the last entry, "The Indians waited around until our baggage began to be carried out. Then one by one they came to bid us farewell, and then went to their canoes. They did not want to say good bye.

Our hearts and heads were bowed in sorrow as our home passed out of view around a bend in the river."

Pray for South America

In Brazil, a recent order has again moved missionaries out of unpolluted zones, some thus being separated from their fields of labor by 200 miles. Brazil and Peru are closed to the entrance of new missionaries, but Colombia, Venezuela, and Bolivia are still open.

NEWS FROM MISSION FRONTS

Published by

STUDENT FOREIGN MISSIONS FELLOWSHIP
1201 Chestnut Street Philadelphia, P.

Samuel H. Moffett
W. Nell Hawkins

Editor
General Secretary

PLEASE NOTE: If you would like to receive *News From Mission Fronts* again next year, fill in and mail the enclosed card today to this office. There is no subscription charge. If we do not receive your card we will understand that you wish to be dropped from the mailing list.

Gospel Team, Keswick Conference, Highlights of F.M.F. Summer Plans

CAMPUS NEWS Suggestions for Next Year

- Foodless banquets are held at Bethany Biblical Seminary, Chicago, for which students purchase tickets and come to candle-lit tables, drink the water provided and listen to missionary messages. The entire proceeds from ticket sales go for work in China.

- Try a transcribed program. Recordings (thirty minutes in length) prepared by missionaries at Camp Wycliffe dealing graphically with language problems may be borrowed from the F.M.F. office in Philadelphia.

- From a western university: "It doesn't seem right that out of a group of at least seventy-five such as we have there are no more than two or three missionary volunteers—that's all out of proportion." This Christian group has begun weekly missionary prayer meetings, praying for the field and for laborers to be raised up among themselves. A missionary secretary has been chosen to distribute material for prayer and correlate missionary activity.

- An F.M.F. quartet sponsored by the Dallas Seminary chapter reports blessing in many missionary services with young people in Texas during the past school year.

- An attractive missionary tract, entitled "Ye Are My Witnesses," has been the project of the Wheaton College chapter this year. Fifteen thousand copies are being printed.

Regional News

"The Lord has been speaking to hearts." This was the consensus of reports from the Southeastern Regional Conference at Lake Louise, Georgia. The new regional officers will appreciate your prayers. They are: Chairman, Richard Braun of Columbia Bible College; Vice-chairman, Dean Lewis, Toccoa Falls Institute; Secretary-treasurer, Eleanor Holdeman, Stetson University.

Both the Philadelphia and Buffalo areas report blessing in spring rallies. The Philadelphia Regional Committee is already engaged in plans for next year.

New Chapters

We welcome this month Simpson Bible Institute. Multnomah School of the Bible also

Four young men, led by Peter Siam III, incoming General Secretary, will take the missionary message of the F.M.F. in song and testimony to young people in conference, church, and school in ten states in the Northeast and Middle West, and in Canada.

Students in the New York-Philadelphia area will find spiritual refreshing and missionary encouragement in a week of conference at Keswick Grove, New Jersey, sponsored by F.M.F. and Inter-Varsity Christian Fellowship. Speakers will include Dr. H. A. Ironside, Dr. R. C. McQuilkin, Rev. David Adeney, on furlough from China, and others equally well acquainted with student problems.

Gospel Team Itinerary

Cities and conferences to be visited by the team include the following, in order of engagements: Washington, D. C.; Philadelphia, Allentown, Reading, and Bethanna Bible Conference, in Pennsylvania; Camden, New Jersey, and Baltimore, Maryland; Wilmington, Delaware, Trenton, Paterson and Passaic, in New Jersey; New York, Brooklyn, and Stony Brook Conference; Boston; Rumney, New Hampshire; Camp Pinnacle and Sunrise Bible Conference in New York; Pittsburgh, Buffalo, Toronto and London, Ontario; Detroit, Fort Wayne, Berne and Winona Lake, Indiana; and Chicago.

A few dates are still open. For information write to Mr. Stan, 1201 Chestnut Street, Philadelphia.

FOR DEFINITE PRAYER

With the work growing, giving has not kept pace with increasing needs, so that allowances have fallen behind, and necessary office work has been hindered. One hundred dollars are needed on allowances, and sixty for much-needed printing.

The Gospel Team confidently expects to be able to meet all its engagements this summer in spite of problems of gasoline and tires, but it earnestly covets your prayers for victory, spiritual as well as material.

is completing final details toward forming a chapter. This will bring to forty the list of active, functioning chapters, with five associate chapters, and about twelve other student groups receiving literature.

**An International
Review**

Volume III

Number 4

October, 1975



Missiology

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CHRISTIANITY TODAY

PUBLISHED FORTNIGHTLY

New Strategy in Missions
F. DALE BRUNER

The World Mission Situation
SHERWOOD E. WIRT

What of the 'Third Force'?
THOMAS D. ZIMMERMAN

EDITORIAL:

From 'Mission' to 'Missions'

GLOBAL SURVEY

The Great Strategic Cities
CAN WE REACH THEM?

25c

Volume IV, Number 22 • August 1, 1960

enterprise offers a young man no earthly certainty, only uncertainties and insecurities.

One is reminded of Garibaldi's classic and terse address to his troops on the eve of the French entry into Rome: "Let those who wish to continue the war come with me. I offer neither pay, nor quarters, nor provision. I offer hunger, thirst, forced marches, battles, and death." Four thousand men followed Garibaldi that night. A greater than Garibaldi stands in our midst today, invisibly and imperiously, offering no more, asking no less. He offers only the provision of His presence (and "it is enough"!), and asks far more—a heart burning for the salvation of men and nations, and a mind ready to think.

That the missionary enterprise has entered a new day is abundantly evident. Because of the obedience of yesterday's pioneer missionaries, the Church is planted today in almost every nation of the earth. Should a missionary ignore or intentionally bypass the already existing church in the land to which he goes, he displays bad faith not only towards his predecessors and contemporaries but towards the Holy Spirit who brought the church into existence. Today the emphasis rightly falls not upon the missionary and his labors but upon the Younger Churches and their life. As we hear so often, the missionary is no longer master and church builder but servant and church member. The peril in the well-known emphasis of "the new day" is that, in stressing the new "servanthood" of the missionary, it may appear to young men and women concerned for mission that their qualifications are significantly downgraded and demeaned. Such is far from being the case. The qualifications are greater—in humility and grace. The demands are higher—in flexibility and initiative. The Younger Churches are telling us today that the crying need from their overseas brothers is not quantity (more missionaries) but quality (better missionaries). Indeed, our time—the time of closed doors—calls for a quality of missionary commitment which really deserves the designation of *statesmanship*.

THE APOSTOLIC PROTOTYPE

The finest definition we have found of the character of missionary statesmanship comes from the pen of the prototype missionary statesman, the Apostle Paul. It is expressed in the opening verses of Paul's classic, the Epistle to the Romans. The first seven verses constitute one long sentence in which Paul uses twice the little Greek preposition of purpose *éis*, meaning "unto." This word "unto" is the key unlocking the meaning of missionary statesmanship, or its ancient semi-equivalent, apostleship. After his opening words, "Paul, slave of Christ, called to be an apostle" (important opening words!), we have the operative phrase, "separated unto the gospel of God" (which he proceeds to define),

"... unto the obedience of faith among all the nations for his name's sake." Now there were two great "unto's," two great preoccupations in the Apostle's life: the first was the gospel of God—the Word; and the second was the nations of men—the world.

Paul's first preoccupation was the Gospel—the Word. He pored over it, he pondered it; and with his heart and soul, pen and voice, he pounded it out on the anvil of his time. The finished product of Paul's separation unto the Gospel is preserved for us in some measure in his 13 New Testament Epistles which make up half our New Testament masterpieces of monumental thought.

But Paul was not separated unto the Gospel for its own sake. He was separated unto the Gospel, as he writes himself, "unto the obedience of faith among all the nations." He was separated unto the Word for the sake of the world. The missionary statesman must be a man of both the Word and the world. He would know the Word like a scholar and the world like a Secretary of State. He must labor to be unrivaled in his appropriation of the Bible message, and be second to none in his alertness to the world situation. A missionary statesman must be both a gospel man and a global man, reverent and relevant, whose passion is the glory of the Name through the disciplining of the nations. The primary character of missionary statesmanship, then, may be provisionally defined as a deep separation unto the Word for the sake of the world.

ADDRESSING THE WORLD

Although missionary statesmanship demands an unparalleled alertness to the political, social, economic, intellectual, and spiritual vicissitudes of the world of men, its principal message is not to be drawn from that world. It is to be drawn from another source and applied to that world. The message of the missionary statesman must be no less than his principal preoccupation, the Word of God, which is the Gospel. And certainly the Gospel, is at least and at center the news that the one true God, the Creator and Sustainer of the universe, has intersected history in the person of his Son, our Lord Jesus Christ, just as he had promised in the Scriptures of the Old Testament. Furthermore, this Son was a man of the lineage of David who slugged it out with the evil all his life up to the Cross, where by taking our sins upon himself, he forever maimed sin and killed death dead. Then by an unprecedented resurrection from the dead, he was designated the Son of God, and is now King of kings, Lord of lords, and actually lives as Sovereign in the hearts of every person who by faith has received his offer of salvation and his office of Lord. Those who know him by faith make up his holy, catholic, and apostolic Church, and through her he is working out his purposes in the world. One

day he shall return in glory to sit as Judge over the world, directing the secular and the fleshly to hell and the faithful and believing to heaven, and every knee shall bow in that day and every tongue shall confess that he is Lord, to the glory of God, and then he himself shall give over his dignity to God the Father, so that God may be all in all, for ever.

The outline given above is the body of the Gospel. The heart of the Gospel is God's gracious offer of fellowship and friendship with man, which means our acceptance before God, the forgiveness of every sin, and the very presence and power of God in the person of the Holy Spirit in his life. Such gospel benefits have been provided by the work of the crucified and living Christ, and we receive them by faith alone.

I stand in awe before this great Gospel. It requires more than a lifetime to plumb its depths, apply its healing, and proclaim its truth. Its message, its marvelous news, must be the principal and paramount burden of missionary statesmanship. To summarize, then, we understand the primary character of missionary statesmanship to be a separation unto the Word of God and the world of men, and the principal message of missionary statesmanship to be the Word of God, the Gospel.

THE DIVINE STRATEGY

We come now to the priority *strategy* of missionary statesmanship. Human strategy in a divine enterprise is a dangerous affair, for "His thoughts are not our thoughts." One may become more concerned with human strategy than with the Spirit of God, whose purpose it is to develop strategy and to lead us in it. Nevertheless, God has seen fit to reveal to us in his Word his own priority pattern and strategy of mission.

It seems clear not only from the New Testament but also the Old that God's major missionary strategy through the ages has been to reach the nations through their great cities. In Jonah, for example, which is the major missionary epistle of the Old Testament, one will notice that in calling his prophet, God stated three times, "go to Nineveh," adding pointedly, "that great city" (1:1-2; 3:2-3; and cf. 4:11). If Assyria, the major world empire of mid-Old Testament times, was to be influenced for God, then her capital city of Nineveh was the strategic beachhead.

We have a further example of God's missionary strategy in New Testament times. When the gospel witness was fully established in Jerusalem, God moved Paul to establish churches in the great cities of the Roman Empire, namely, in Ephesus, the key city of Asia Minor; in Philippi, the capital city of Macedonia; in Corinth, the commercial key to Greece; and to establish connection with the Christians in the city of Rome, the seat of the Roman Empire. Paul's work was so

successful that Roland Allen, in his *Missionary Methods: St. Paul's Or Ours*, writes: "In little less than ten years St. Paul established the Church in four provinces of the (Roman) Empire, Galatia, Macedonia, Achaia, and Asia. Before 47 A.D. there were no churches in these provinces; in 57 A.D., St. Paul could speak as if his work there were done. . . ." What was it that made Paul's missionary work so extraordinarily successful? Allen points out in his opening chapter, "Strategic Centres," that it was due partly to his being guided by certain principles in the selection of his places of work. Every major city in which Paul worked had four distinct features: it was a center of Roman administration, of Greek civilization, of Jewish influence; and of world commerce. In other words, here were centers of government, culture, religion, and business.

Paul's plan was that these cities should become the "centers of light" for their whole province; that from these key cities the outlying territories and eventually the whole nation would be evangelized. Most cities in which Paul worked were cosmopolitan, not provincial, and as such were especially fitted to be centers for the dissemination of the world-wide Gospel. They were the crossroads of the Roman Empire.

There is, and always will be, an important place for rural, "bush," and out-of-the-way mission. It has been the glory of the Christian Church that she has gone to regions where no one else dared or desired to traverse to bring the Gospel and its healing accompaniments. And God continues to call men and women to arduous pioneer work.

Yet the prime strategy, if Scripture is to give us a lead and the Apostle is correct, must lie with the regnant "centers of light," the teeming and seemingly impenetrable metropolises from which the truth of the Gospel can radiate into all the corners of the province and nation. The cities must be "occupied for Christ."

When we learn that less than one of every 100 persons walking the continent of Asia is a Christian, we know that something is wrong. When we hear from Dr. James Robinson of Harlem's Church of the Master the sobering news that he saw more trained Christian workers on two mid-western American university campuses than in all of Asia, we sense again something is wrong. Indeed something is deeply wrong. But we know this Saving Fact: there is nothing wrong with God and his Gospel. God is not frustrated; nor is he dismayed. God is God. We may hope that the wrongs of our time may in some measure be righted as men who love this god and his Gospel, separate themselves unto his Word for the sake of his world, and plant themselves with resolution in the life of the churches, within the strategic centers of our time, as servants and statesmen of the most high God.

END

The World Mission Situation

SHERWOOD ELIOT WIRT

Two facts stand out in a modern appraisal of the world missionary situation. The first is the *demographic explosion*—in simple terms, the expected multiplication of the earth's population to more than 6 billion by the year 2000 A.D. The second is the decision of a large segment of the Christian Church to downgrade the foreign mission enterprise as such, and through agonizing reappraisal to redefine "mission" either as inter-church aid or as just about everything a church does through its total program.

THE BULGING MULTITUDES

The sudden astronomical leap in human population, particularly in under-developed areas of the earth, is due mainly to international control of disease. Antibiotics and other new and relatively inexpensive preventive health measures have lowered the traditional death rates. By 2000 A.D. quite conceivably 2 billion persons will be living in China, and another billion in India.

There are two ways in which Christians can interpret these figures. They can say that Christianity is going to be crowded into insignificance by the shape of things to come. Or they can say that the population increase presents a priceless new opportunity for spreading the Gospel, and call forthwith for new missionary strategy.

For a century and a half the Protestant missionary momentum has come almost entirely from Western Europe and North America. In one of the most heroic sagas of world history, thousands of young men and women left their homes and sailed the seven seas seeking to reach a lost world for God. On the fever-ridden shores of Africa their average life span a century ago was just four months; yet on they came, wave after wave, to build the Church of Jesus Christ.

THE MISSIONARY IMAGE

Today in some ecclesiastical councils the word is being passed that the missionary movement as such is finished. The missionary, we are told, is now regarded as a symbol of religious and cultural superiority, and as part of a sinister political scheme for re-establishing Western supremacy in erstwhile colonial areas. Therefore the Church has no choice but to destroy the mis-

sionary image. She proposes to do so by training the modern worker in technical and pedagogical skills, by making him an attaché to the indigenous church, and by ceasing to call him a missionary. No longer is he, by definition, a man sent from God with a message of salvation; instead, he is a "fraternal worker." So the Great Commission is put in storage while the Church adopts the "buddy" system. Today the overseas "heroes" are not those who strive first and foremost to bring nationals into the Kingdom of Christ's love, but social workers who teach contour farming. Not that contour farming is undesirable. But the Church of Christ seems not to have discovered a divine mandate for it until our century.

The World Missionary Index in this issue speaks for itself. Certain areas are already sealed off to the missionary impact, such as China and Eastern Europe. Others are threatening to close, such as Egypt, Sudan, Iran, and India. Others are opening, such as Nepal and the Amazon region of South America. In many countries the door is open, but no one knows for how long.

If population growth were the only criterion on which to base future missionary activity, the strategic areas could be easily pinpointed. According to the United Nations Department of Social Affairs, the burgeoning areas in the decades ahead will be the Caribbean, Central America, tropical South America, Africa, the Pacific Islands, Southeast Asia, Central South Asia, Southwest Asia, and East Asia (except for Japan). These areas, however, present quite different problems and opportunities.

Our survey establishes one fact clearly: *now is no time for retrenchment in foreign missions*. Any change in the mission situation, such as deeding properties to the indigenous churches, should be merely incidental to a great thrusting movement of evangelism into the very heart of the world's uncommitted areas. We cannot afford ecclesiastical fiddling while the fires of superstition threaten to engulf tomorrow's billions. Bishop Lesslie Newbigin reminds us that while the geographical dimension of the missionary task is changed, it is far from eliminated. Africa does not look nearly as dark from a jet airplane as it does from a dugout canoe. But as long as human beings exist on earth, just so

long will the foreign missionary be needed. In one sense no country on earth stands in greater need of foreign missionaries than our own. We have much to absorb from the Christians of Africa and Asia. And they need us: not to run their compounds and hospitals or to dictate church policy, but to preach the truth as it is in Christ!

The world missionary situation then does call for a new missionary strategy: *back to fundamentals!* Every resource of the Church must be geared to meet the challenge of these next years. Missionaries are needed

on six continents—not by the thousands, but by the tens of thousands; and from every race and color. The stakes are the highest ever in our expanding universe. Christ is calling still, and who will answer? Foreign missionaries are as necessary as in apostolic days. Ours is no time to be concerned merely about the tender feelings of the younger churches. They are in this too! They need to recruit foreign missionaries as much as we do. We have a world to win! And “if the trumpet give an uncertain sound, who shall prepare himself for battle?”

END

Europe: Cracks in a Mighty Fortress

Europe, for centuries the cradle of Christianity, has now become in part a mission field itself. The proud continent first sparked the modern missionary movement, sent Carey and Schwartz to India, Livingstone to Africa and Morrison to China. Today many of its churches are hampered in their ministry—particularly to youth—by unfriendly and atheistic governments, and are hard put to stay alive. Hardly a year passes but some far-flung mission outpost, supported for decades by European Christians, comes under American or Canadian or Australian sponsorship. In western and northern Europe, where Jesus Christ is still freely preached, young men and women hear the call and the task force is moving out. But in East Germany, where the missionary movement was once the glory of the Lutheran Church, the stream of volunteers for Christ has been reduced to a trickle by the Communists.

As in the case of North America, the Western European task force is designated statistically by those “serving abroad” rather than those “in the field.” This arrangement does not imply that Europe and North America are not to be considered legitimate “mission fields.” It simply reflects the fact that missionaries from abroad, by and large, are not now working in these areas.

Roman Catholic	241,316,603
Eastern Orthodox	129,000,000
Sects and No Religion	119,267,900
Protestant and Evangelical	102,467,000
Islam	33,903,724
Judaism	3,461,373

WESTERN EUROPE

THE PEOPLE	
1900 population	221,900,000
1960 population	337,349,000
2000 population (est.)	516,300,000
THE SUPPORTING BASE	
Protestant and Evangelical Community	91,008,000
THE TASK FORCE	
Missionaries serving abroad	12,597
THE OUTLOOK: <i>Favorable for evangelism</i>	
THE OTHER OPTIONS	
<i>Within Christendom:</i>	
Roman Catholic Community	182,890,279
Eastern Orthodox Community	29,000,000
<i>Outside Christendom:</i>	
Judaism	1,018,573
Other or no religion	33,454,900

EASTERN EUROPE AND SIBERIA

Communist controlled

THE PEOPLE	
1900 population	173,800,000
1960 population	278,248,000
2000 population (est.)	425,000,000
THE SUPPORTING BASE	
Protestant and Evangelical Community	11,459,000
THE TASK FORCE	
Missionaries in the field: practically none	
THE OUTLOOK: <i>Repression and persecution</i>	
THE OTHER OPTIONS	
<i>Within Christendom:</i>	
Roman Catholic Community	58,426,324
Missionaries in the field	235
Eastern Orthodox (including Greek, Russian, Armenian)	100,000,000
<i>Outside Christendom:</i>	
Islam	33,903,724
Judaism	2,442,800
Other or no religion	85,813,000

North America: Source of Manpower

The United States and Canada are among today's Protestant strongholds. They have become the chief manpower source of the world missionary movement. Today more than 26,000 evangelical and Protestant missionaries are supported around the world by American and Canadian Christians, compared with 12,597 from Europe, 847 from Australia-New Zealand, and 104 from the "younger churches."

Although Protestantism has kept surprising pace with Roman Catholicism in North America, population growth in North America is not nearly as rapid as elsewhere in the world. By 2000 A.D. the U.S. and Canada may form only 4.7% of the world population. Today roughly one-third of the world is Christian (of all branches). By the end of the century, due to their slower growth, the Christian one-third is expected to drop to one-fifth.

Foreign missionary statistics in North America, as in Western Europe, reflect the fact that these lands are primarily sending areas. A Canadian missionary working in the United States would not be considered a foreign missionary; if in Mexico, he would be so considered here. Dr. Frank M. Price of the Missionary Research Library defines a "foreign" missionary as one who has left culture and people to labor in a new and strange environment. Hence this survey includes Mexico with Latin America rather than with North America. Western European and North American missionary statistics inevitably list only those sent out, rather than those received from other lands. When the Christian Church around the world fully realizes its missionary task, this situation is expected to change.

PROTESTANT MISSIONARIES COMPARED TO POPULATION

World Population	2,693,000,000
U. S. and Canada Population	194,000,000
Missionaries: World Total	38,606
Missionaries: U. S. and Canada	26,381

AFFILIATIONS OF U. S. MISSIONARIES

Related to NCC	8,301
Non-Related to NCC	17,296
Roman Catholic	5,126

UNITED STATES OF AMERICA

THE PEOPLE	
1900 population	75,994,575
1960 population	179,250,000
2000 population (est.)	250,000,000
THE SUPPORTING BASE	
Protestant and Evangelical Community in 1960	
NCC-related	39,000,000
Non-NCC related	40,361,000
THE TASK FORCE	
NCC-related missionaries	
serving abroad	8,301
Non-NCC related missionaries	
serving abroad	17,296
THE OUTLOOK: Favorable for evangelism	
THE OTHER OPTIONS	
<i>Within Christendom (major branches and sects):</i>	
Roman Catholic Community	39,509,508
Missionaries serving abroad	6,124
Eastern Orthodox Community	2,598,055
Christian Science	1,500,000
Mormonism	1,394,729
Unity	1,000,000
Jehovah's Witnesses	226,797
<i>Outside Christendom:</i>	
Judaism	5,500,000
Buddhism - Taoism - Confucianism	226,000
Islam	20,000

CANADA

THE PEOPLE	
1900 population	5,371,315
1960 population	17,682,000
2000 population (est.)	31,900,000
THE SUPPORTING BASE	
Protestant and Evangelical Community in 1960	
7,220,000	
THE TASK FORCE	
WCC-related missionaries serving abroad	
447	
Non-WCC related missionaries serving abroad	
327	
THE OUTLOOK: Favorable for evangelism	
THE OTHER OPTIONS	
<i>Within Christendom:</i>	
Roman Catholic Community	6,825,000
Eastern Orthodox	172,271
Other branches and sects	91,796
<i>Outside Christendom:</i>	
Judaism	204,836
Buddhism - Taoism - Confucianism	13,975

(Seventh-Day Adventists and Assemblies of God missionary statistics are not included under NCC totals, although the latter lists them as "associated boards.")

Latin America: An Open Door

Many missionaries are convinced that the greatest opportunity for the Church of Jesus Christ today lies in Latin America. With population expected to soar well past the half-billion mark by 2000 A.D., Latin America may become the most populous and in many ways the most important segment of the Western Hemisphere. The evangelical community today numbers nearly 6.5 million and is growing rapidly. Persecution is always on the horizon, yet even countries like Colombia are ripe with opportunity. According to the 1958 National Catholic Almanac, "A controversial survey of conditions in Latin America by Fr. Albert J. Nevins in September, 1955, reported that 93 per cent of the millions of Latin Americans claimed to be Catholics but estimated that only about 10 per cent actually practice the faith. It declared that the (Roman Catholic) Church was strong in *Mexico, Costa Rica, Colombia and Argentina*; that it was standing still in *Guatemala, Nicaragua, El Salvador, Cuba, Chile, Venezuela, Peru and Uruguay*, and that it was dying in *Bolivia, Ecuador, Paraguay, rural Brazil, Panama, the Dominican Republic, Honduras and Haiti*." As Father Nevins' report indicates, nine in ten of those classed as Roman Catholic practice no religion. If they are not confronted by the Gospel, something else presumably will be imported to fill the vacuum.

In this Index all countries south of the Rio Grande are classified under "Latin America." Separate attention is given to Brazil, not because of its linguistic uniqueness (Portuguese rather than Spanish) but because it affords a prime example of modern missionary opportunity. Brazil has the *fastest-growing evangelical community in the world*.

	1900	Population Growth	1960
	69,095,000		185,460,000
Nominal Roman Catholic Community—	167,000,000		
Practicing Roman Catholic Community—	17,000,000		
Evangelical Community—		6,617,000	
	1900	Evangelical Growth	1960
	311,788		6,617,000
	1900	Evangelical Missionaries in Field	1960
	1,588		7,597

SPANISH-SPEAKING AMERICA

including Mexico, West Indies, Central America, South America

THE PEOPLE

1900 population	49,095,000
1960 population	124,460,000
2000 population (est.)	384,000,000

THE SUPPORTING BASE

Protestant and Evangelical Community	
in 1900	311,788
in 1960	4,417,000

THE TASK FORCE

Missionaries in the field in 1900	1,438
Missionaries in the field in 1960	6,618

THE OUTLOOK: *Favorable for evangelism*

THE OTHER OPTIONS

<i>Within Christendom:</i>	
Roman Catholic Community in 1960	117,346,000
Missionaries in the field	2,000
<i>Outside Christendom:</i>	
Buddhism - Taoism - Confucianism	247,000
Islam	346,000
Judaism	633,000
Hinduism	300,000
Sects or no religion	1,786,554

PORTUGUESE-SPEAKING AMERICA

Brazil

THE PEOPLE

1900 population	20,000,000
1960 population	61,000,000
2000 population (est.)	192,000,000

THE SUPPORTING BASE

Protestant and Evangelical Community	
in 1900	70,000
in 1960	2,500,000

THE TASK FORCE

Missionaries in the field in 1900	150
in 1960	979

THE OUTLOOK: *Highly favorable for evangelism*

THE OTHER OPTIONS

<i>Within Christendom:</i>	
Roman Catholic Community	50,000,000
Missionaries in the field	600
<i>Outside Christendom:</i>	
Buddhism	152,572
Islam	3,454
Other or no religion	1,376,000

Africa: Beachhead Amid Unrest

Amid all the tumult and unrest in modern Africa, one astonishing fact emerges: a vigorous evangelical Christian community of nine million persons bears its witness between the Sahara desert and the Union of South Africa. Those who predict the demise of the African Church in the turbulence of the struggles for independence may have dismissed too quickly the faithful labors of missionaries since the days of Moffat and Livingstone.

Two-thirds of a billion persons may inhabit the erstwhile "Dark Continent" and Madagascar by the end of the century. The question is, "How many will be Christian?"

For convenient study, the continent of Africa has been arbitrarily divided into the area north of the Sahara desert, where Mohammedan influence is strongest; central Africa; and the Afrikaner-controlled Union of South Africa. The Union of South Africa has its own strong national Reformed church with a program of evangelistic outreach, and does not encourage the entrance of missionaries who do not support the government policy of *apartheid*. Population here as elsewhere is indicated by the most recent figures available.

NORTH AFRICA

THE PEOPLE	
1960 population	58,480,000
2000 population (est.)	175,440,000

THE SUPPORTING BASE	
Protestant and Evangelical Community	
in 1900	20,000
in 1960	118,100
Churches in 1900	200
Churches in 1960	1,044

THE TASK FORCE	
Missionaries in the field in 1900	150
in 1960	425

THE OUTLOOK: *Continued hostility toward evangelistic effort*

THE OTHER OPTIONS	
<i>Within Christendom:</i>	
Roman Catholic Community	2,258,000
Missionaries in the field	1,760
Coptic-Ethiopian Community	2,000,000
<i>Outside Christendom:</i>	
Islam	50,126,937
Other or no religion	4,900,000

All Africa Population 1960—231,585,000

Animism and Sects—101,500,000

Islam—70,558,848

Roman Catholic—19,654,000

Evangelical—15,867,024

Coptic-Ethiopian—5,500,000

CENTRAL AFRICA

THE PEOPLE	
1960 population	159,105,000
2000 population (est.)	477,345,000

THE SUPPORTING BASE	
Protestant and Evangelical Community in 1900	821,180
in 1960	9,012,300
Churches in 1900	6,638
Churches in 1960	61,575

THE TASK FORCE	
Missionaries in the field in 1900	2,626
in 1960	9,204

THE OUTLOOK: *Still generally favorable for evangelism under national church leadership*

THE OTHER OPTIONS	
<i>Within Christendom:</i>	
Roman Catholic Community	15,943,000
Missionaries in the field	12,500
Coptic-Ethiopian Community	3,500,000
<i>Outside Christendom:</i>	
Islam	20,351,688
Animism, other or no religion	96,000,000

UNION OF SOUTH AFRICA

THE PEOPLE	
1960 population	14,000,000
2000 population (est.)	40,000,000

THE SUPPORTING BASE	
Protestant and Evangelical Community, 1960	6,736,624
Churches in 1960	23,601

THE TASK FORCE	
Missionaries in the field in 1900	275
in 1960	820

THE OUTLOOK: *Opportunities limited by government policies*

THE OTHER OPTIONS	
<i>Within Christendom:</i>	
Roman Catholic Community	1,453,000
Missionaries in the field	426
<i>Outside Christendom: Hindu</i>	
Hindu	180,051
Islam	110,223
Animism, other or no religion	5,500,000

Asia: Index to the Church's Future?

Of all continents Asia offers the greatest challenge, yet it poses the deepest enigma. The land in which Jesus Christ was born is at the heart of the "population explosion." It threatens to engulf the world with sheer numbers. According to a United Nations study, *The Future Growth of World Population* (1958), "With the present rate of increase, it can be calculated that in 600 years the number of human beings on earth will be such that there will be only one square metre for each to live on." Nobody expects such a development to take place; but if it did, most of the people would be Asians.

Between now and the end of the century the population of Asia is expected to triple. From this fact alone a revival of the non-Christian religions of Asia (Hinduism, Buddhism, Mohammedanism, Jainism, Sikhism, Confucianism, Taoism, Shinto, and others) would appear inevitable. That revival is in fact already taking place; under the pressure of nationalism the old gods are being renovated and the discarded writings are being re-translated. What is the Christian mission doing to meet this new world development? What strategic steps are being taken to evangelize the Asian world in the next generation?

Because of Asia's size, our Index is divided into seven sections to present a clear statistical picture of the present religious situation. The Middle East, India, Southeast Asia, Australasia, China and Japan are natural groupings. Korea is considered separately because it fits into none of these bounds, and has a significant sacred history of its own. Japan's population is not expected to grow as rapidly as other Asian nations. UN reports indicate that Japan's rate of growth has been radically cut in post-war years by many factors, including government legalizing of abortions.

Hinduism in all Asia, 1960 —	365,110,000
Islam —	341,900,117
Buddhism —	405,370,000
Taoism —	50,000,000
Confucianism —	300,000,000
Roman Catholic —	35,414,000
Shintoism —	34,000,000
Protestant and Evangelical —	25,639,741
Judaism —	1,793,296

THE MIDDLE EAST

From the Hellespont to Afghanistan, including Arabia, Syria, Iran, Iraq and other nations.

THE PEOPLE	
1900 population	36,800,000
1960 population	85,845,080
2000 population (est.)	257,535,240
THE SUPPORTING BASE	
Protestant and Evangelical Community in 1900	222,810
in 1960 (excluding Soviet Armenia)	104,500
THE TASK FORCE	
Missionaries in the field in 1900	722
in 1960	882
THE OUTLOOK: <i>Difficult, with increasing government interference</i>	
THE OTHER OPTIONS	
<i>Within Christendom:</i>	
Roman Catholic Community	1,194,500
Missionaries in the field	103
Eastern Orthodox (Creek, Russian, Syrian, Armenian, Coptic)	1,000,000
<i>Outside Christendom:</i>	
Islam	75,000,000
Judaism	1,719,670

INDIA

THE PEOPLE	
1900 population	283,817,080
1960 population	400,000,000
2000 population (est.)	1,000,000,000
THE SUPPORTING BASE	
Protestant and Evangelical Community in 1900	967,927
in 1960	4,500,000
Churches in 1900	6,624
in 1960	29,898
THE TASK FORCE	
Missionaries in the field in 1900	3,836
in 1960	5,656
THE OUTLOOK: <i>Subject to change, but government restriction is increasing</i>	
THE OTHER OPTIONS	
<i>Within Christendom:</i>	
Roman Catholic Community	5,126,840
Missionaries in the field	3,784
Churches	8,705
Mar Thoma, Armenian, Syrian and other Eastern groups	1,500,000
Churches	1,349
<i>Outside Christendom:</i>	
Buddhism—Taoism—Confucianism	180,767
Hinduism	325,000,000
Islam	35,400,117
Sikhism	6,200,000
Jainism	1,600,000

SOUTHEAST ASIA*Pakistan to the Philippines and Formosa*

THE PEOPLE	
1900 population	30,000,000
1960 population	307,100,000
2000 population (est.)	900,000,000
THE SUPPORTING BASE	
Protestant and Evangelical Community	
in 1900	172,877
in 1960	5,226,300

THE TASK FORCE	
Missionaries in the field in 1900	1,000
in 1960	2,902

THE OUTLOOK: *Generally favorable but subject to rapid change*

THE OTHER OPTIONS	
<i>Within Christendom:</i>	
Roman Catholic Community	21,774,500
<i>Outside Christendom:</i>	
Confucianism—Buddhism—Taoism	90,000,000
Hinduism	40,000,000
Islam	130,000,000
Animism and others	27,000,000

AUSTRALASIA*including Indonesia, New Guinea, Oceania, Australia, New Zealand*

THE PEOPLE	
1900 population	50,000,000
1960 population	120,000,000
2000 population (est.)	330,000,000

THE SUPPORTING BASE	
Protestant and Evangelical Community	
in 1900	6,481,279
in 1960	13,458,941

THE TASK FORCE	
Missionaries in the field in 1900	778
in 1960	1,692

THE OUTLOOK: *Favorable (except for Indonesia)*

THE OTHER OPTIONS	
<i>Within Christendom:</i>	
Roman Catholic Community	3,565,000
Missionaries in the field	3,856
<i>Outside Christendom:</i>	
Buddhism	150,310,000
Islam	76,500,000
Hinduism	110,000
Animism and other or no religion	3,784,275

CHINA

THE PEOPLE	
1900 population	350,000,000
1960 population	650,000,000
2000 population (est.)	1,800,000,000

THE SUPPORTING BASE	
Protestant and Evangelical Community	
in 1900	204,672
in 1960	1,000,000

THE TASK FORCE	
Missionaries in the field in 1900	2,785
in 1960	2

THE OUTLOOK: *Closed to missionaries*

THE OTHER OPTIONS*Within Christendom:*

Roman Catholic Community	3,250,000
Missionaries in the field	36

Outside Christendom:

Buddhism	175,000,000
Taoism	50,000,000
Confucianism	300,000,000
Islam	25,000,000

JAPAN

THE PEOPLE	
1900 population	46,453,249
1960 population	91,000,000
2000 population (est.)	138,000,000

THE SUPPORTING BASE	
Protestant and Evangelical Community	
in 1900	84,394
in 1960 (WCC-related)	226,000
in 1960 (non-WCC-related)	124,000
Churches in 1900	1,100
in 1960 (WCC)	3,000
in 1960 (non-WCC)	1,600

THE TASK FORCE	
Missionaries in the field in 1900	772
in 1960 (NCC-related)	583
in 1960 (non-NCC-related)	2,304

THE OUTLOOK: *Favorable for evangelism*

THE OTHER OPTIONS	
<i>Within Christendom:</i>	
Roman Catholic Community	250,000
Missionaries in the field	1,176
Churches	772
<i>Outside Christendom:</i>	
Buddhism	42,249,229
Shinto	34,000,000
Other or no religion	14,000,000

KOREA*North and South*

THE PEOPLE	
1900 population	12,000,000
1960 population	30,000,000
2000 population (est.)	75,000,000

THE SUPPORTING BASE	
Protestant and Evangelical Community	
in 1900	10,330
in 1960	1,300,000
Churches in 1900	380
in 1960	3,391

THE TASK FORCE	
Missionaries in the field in 1900	141
in 1960	346

THE OUTLOOK: *Favorable for evangelism in South; repression and persecution in North.*

THE OTHER OPTIONS	
<i>Within Christendom:</i>	
Roman Catholic Community	254,274
Missionaries in the field	162
<i>Outside Christendom:</i>	
Buddhism	10,000,000
Animism and no religion	18,000,000

The Great Strategic Cities

Roland Allen, in *Missionary Methods: St. Paul's or Ours*, finds the secret of Paul's missionary strategy on the human side in his concern for "strategic centres." Every city in which Paul did major work was a center of Roman administration, Greek civilization, Jewish influence, and world commerce. From these centers the Christian witness radiated outward until it permeated the nations.

In projecting his essay on biblical missionary principles and practices, in the 20th Century, F. Dale Bruner nominates these as "the great cities of our time . . . eminent centers of government, culture, religion and business":

★ *Tokyo*: The Japanese are Asia's imperialists—in the precise sense of the word. A land area equivalent to Montana embraces nearly 100 million people packed together like dynamite. The fuse is Tokyo, world's largest city. In this capital metropolis are all but one of Japan's top universities, most of its preparatory schools, 90 per cent of the nation's publishing houses, and 60 per cent of the business headquarters.

★ *Seoul*: In the battered capital city of Korea, 160 Presbyterian church spires rise like praying hands. Surrounded by stronger and politically more formidable nations, it nonetheless represents a site where God has chosen to fructify his seed and build his church as nowhere else in East Asia, with the exception of New Guinea. Perhaps Korea is destined to be spiritually what she is geographically, an appendix of Asia which will erupt and spread through all the East the beneficent bacteria of God's Word.

★ *Peking*: Red China's 650 million people represent the equivalent of three Russias or four Americas, and the population is said to be increasing at the incredible rate of more than 15 million a year. At the heart of the empire lies the stolid, mysterious capital city of Peking—the city forbidden to all but God.

★ *Singapore*: The key to Southeast Asia, Singapore lies on the principal trade route between the harbors of the Far and Middle East. It is three-fourths Chinese, dynamic, and growing so rapidly that it is estimated that by 1980 half of its population will be teen-age and under. Capital of one of mankind's great races, this youthful city sitting at the crossroads of the new Asia cannot be ignored.

It is unfortunate that we must skip over so many cities of significance. One is *Hong Kong*, precarious and swollen parasite clinging to the Chinese main-

land. Another is *Djakarta*, capital of Indonesia, whose 88 million make it the world's sixth largest nation.

★ *Delhi*: Seat of power and government in the world's second largest nation, Delhi presides over great possibilities—and great hunger. More than 80 million in India chronically starve, and look to Delhi for relief. If soundly evangelized and established with a living Church, the city could become the hope capital of the world. Indian Christians say that India's greatest blight is not hunger, but hunger's chief causes, inertia and pessimistic fatalism. They are moods that feed on the husks of Indian caste religion.

Our next great city must be somewhere in the Middle East, or perhaps in the Arab world which stretches from the Atlantic seaboard along the northern rim of Africa to the eastern borders of Iran. The vast majority of some 80 million Arabs live in poverty and suspicion of one another. They share a common language (Arabic); a common religion (Islam); a common race (Hamitic); and a common hatred (Israel).

★ *Tel Aviv*: A few years ago Tel Aviv would have been hard to find on the map. Today it is in the eyes of the world. Whatever one's prophetic convictions, there seems to be little doubt that Tel Aviv will assume more prominence in the years to come.

The importance of Israel should not be underestimated. The three great revolutions of our time, as has often been remarked, are the products of Jewish minds. Behind the current scientific revolution is the brain of Albert Einstein; behind the political and economic revolution of communism is Karl Marx; and behind the modern psychological revolution is Sigmund Freud. A most challenging, difficult, and demanding mission in the world today is the mission to the Jew—our own spiritual ancestor—from whose heritage we

have taken the Torah and Scriptures, and, most beneficially, their Messiah and our Lord.

The strategic city for Africa does not appear at this time. One might have suggested *Cairo*, but Cairo may be more part of the Middle East than of Africa. Perhaps *Leopoldville*, or *Johannesburg*. The most vigorous current leadership in Africa is apparently being exercised by Nkrumah of Ghana and Mboya of Kenya, but their leadership seems to flow more from personal power than from geographical advantage.

★ *Moscow*: Nerve-center of international communism, Moscow has come to be a living symbol to one-third the world's land surface and one-half its population.

★ *Berlin*: Divided Berlin speaks for a divided nation which perhaps more than any other stands at the crossroads of our century. Einstein, Marx, and Freud, to whom reference has been made, were of Germanic origin as well as Jewish. The direction Germany takes in the last half of the twentieth century may be as portentous for the world as the direction she took in the first half. What the Germans do, they tend to do with extreme thoroughness. Could that great zeal be harnessed for Christ, Germany might well lead the world in spiritual awakening.

★ *Paris*: Recently a leading U.S. publisher declared that Paris is still the fashion-setter of the world—setting the pattern in everything from wearing apparel to morals. Many believe that the rise of Charles de Gaulle may have been the harbinger of a new "vogue of virtue" throughout France, in place of the vogue of the sensual. In this enigmatic city where the intellect is worshiped and the body is served, it may be too much to hope that Christ could ever become the fashion, but Paris remains one of the world's key cities.

★ *Rome*: The center of loyalty of a score of countries is Rome, crucial because it is the site of the Holy See of the Roman Catholic church. The responsible missionary statesmen of our time must study Romanism as assiduously as he studies communism, for a mixture of reasons. There are segments of Romanism where a true witness to the Saviour is borne, yet the authentic Gospel is often overlaid with so many accretions of Roman tradition and practice that the Gospel is scarcely discernible. There remains the possibility that the seeds of primitive and pure truth can be revived and the church recalled to its ancient task by faithful witnesses without and within.

★ *London*: Great Britain, shrinking in population and in world-wide influence, is no longer mistress of the seas nor queen of a far-flung empire. Yet deposits of

diplomatic wisdom and international skill are not lost in a generation. London is still at the heart of the Christian world mission. Great Britain has been the home of many of the greatest of missionary pioneers and statesmen: William Carey, Alexander Duff, Robert Morrison, Hudson Taylor, David Livingstone, Mary Slessor.

★ *São Paulo*: In 34 years the population of São Paulo has gone from 750,000 to more than 3 million. United Nations experts have marked Brazil as the one nation in our time with the potential of graduating into the great power status. A recent estimate shows the rate of growth of evangelical Christianity in Brazil as three times the rate of growth of the population as a whole. A century ago there was in Brazil one Protestant for every 250,000 Roman Catholics. Today there is one Protestant for every 39 Roman Catholics. If the industrial key city of Brazil could be won for Christ, all Latin America would feel the effect.

★ *New York*: Here is Wall Street, the wallet of the world. Here is Madison Avenue, one of the three or four opinion-setting centers. Here is America's largest airport and the world's largest seaport. Here is the seat of the United Nations Organization. Here is the world's melting pot and the world's second largest population. As someone has said, New York may not be a capital city—of either a state or a nation—but she is well on her way to becoming the capital of the world.

Here are the high potential centers of the modern world. The goal of modern missionary strategy is to occupy and inform these cities with churches and Christian leadership in key places. If from such cities the manifold gifts of God, as seen in Japanese dynamite, Korean grit, Chinese wisdom, Indian spirituality, Jewish genius, Russian virility, German industry, Roman organization, British statesmanship, Latin zeal, and American ingenuity, could all be marshalled in the power and enabling of the Holy Spirit, there would be evident in our own day a surging, genuinely ecumenical movement in and through the nations. END

WE QUOTE:

Whatever method of evangelism may be employed, the message itself cannot be altered. I have preached this message on every continent, under almost every conceivable circumstance. A quiet hush has come over almost every audience when I expound the cross and the resurrection. . . . There are many factors that contribute to these crusades but the underlying factor is the content of the message. —Evangelist BILLY GRAHAM, to the WCC Consultation on Evangelism in Geneva, Switzerland.

Where Is the 'Third Force' Going?

THOMAS F. ZIMMERMAN

Some five years ago theologians were introduced to a new definition for a host of world-influencing sects, cults, and small church movements. The definition, "Third Force in Christendom," was coined for a 20-million-strong group by Dr. Henry Pitney Van Dusen, president of Union Theological Seminary. Since that time theologians, scholars, and writers by the dozen have recognized the influence of the "force," some with disdain, others with question. None has attempted to explain it and few have speculated on its future. In fact, no one has separated the varied and in many cases diametrically-opposed segments into like parts, theologically speaking. The original grouping was correct only in terms of relatively recent historic origin, evangelistic zeal and socio-cultural appeal. To illustrate, the theological beliefs of the 17 churches mentioned in a *Life Magazine* article in June, 1958, vary all the way from the deviant position of the cult to beliefs closely resembling those held by the historic Christian churches.

Basically the 17 churches can be grouped in three bodies: (1) Holiness churches associated with the National Holiness Association; (2) Pentecostal churches holding membership in the Pentecostal Fellowship of North America; and (3) "Others," a segment independent of any association and varying widely, in some cases even bordering on the status of cults. Churches found in the first two divisions are strongly represented in the National Association of Evangelicals. Seven out of 13 denominations, comprising a large percentage of the churches, have clearly cast their lot with the evangelical side of Christendom in contradistinction to ecumenical inclusivism.

UNTOUCHED STRATA

How these groups originated, their past growth, and prospect in the future, have attracted the attention of both the conservative and liberal forces in Christendom.

Thomas F. Zimmerman is General Superintendent of the Assemblies of God and President of the National Association of Evangelicals. He attended Indiana University, and in 1932 he was ordained to the ministry. He has since served churches in Indiana, Illinois, Missouri, and Ohio. Also he is Vice President of the National Religious Broadcasters, Inc.

Many of the churches have reached social strata of the world's population never touched by other forces in Christendom, and are now touching people sometimes "assigned" to the historic church. While some in the past have thought of these groups as cults, or at best sects on the fringe of the historic, the churches on Main Street (the "first" and "second" forces) are now having to move over to make room for the sociological, educational, and economic advance of the "third force."

Some may still be classed as sects so far as their theological pattern is concerned. Such categorizing is not necessarily to be interpreted as being derogatory. The late Dr. William Warren Sweet, dean of American church historians, once pointed out that "in the minds of many people the term sect implies an ignorant, over-emotionalized, and fanatical group; an ephemeral, fly-by-night movement that is here today and gone tomorrow." This all-too-often accepted position, he explained, cannot be applied to many churches found in what Dr. Van Dusen calls the "third force."

Dr. Sweet's "rule of thumb" for distinguishing a sect from a church or cult may partially explain the astonishing growth of the "third force." Here are his criteria for categorizing some churches as sects: "(1) They reject the 'State Church' principle, (2) they oppose creeds and confessions of faith, (3) they reject infant baptism, (4) they accept religion as a way of life (exclusive of membership), and (5) they follow a simple polity." As opposed to this standard, he defines a church as an organized body which accepts "(1) creed or confession of faith, (2) infant baptism and automatic membership, and (3) an elaborate church polity."

The word "cult" has often been used as a label for any group which does not follow historic thinking in religion, but Dr. Sweet disagrees. He classifies a cult as a religious group which looks for its basic authority outside Christian tradition. "Generally cults accept Christianity, but only as a halfway station on the road to greater 'truth,' and profess to have a new and additional authority beyond Christianity," Dr. Sweet wrote. As examples of cults he suggests the Latter-Day Saints who stress the *Book of Mormon*, and Christian Scientists whose beliefs center on *Science and Health*.

Most of the "third force" falls into the sect classification, we judge by Dr. Sweet's standard. One or two groups would be on edge of becoming churches, while two or three might be typed as cults or near-cults. Such organizations as the Christian and Missionary Alliance, Pentecostal Holiness, and similar groups he would call sects. The Church of the Nazarene, Dr. Sweet suggests, is an example of a body changing from sect to church status. Many Baptist groups have moved or are moving into the church category. The Jehovah's Witnesses might be classed as a cult—certainly they are commonly recognized as such by evangelicals.

Of the 17 organizations mentioned in the *Life Magazine* article by Dr. Van Dusen, three are Holiness churches. They include the Church of the Nazarene, the Church of God of Anderson, Indiana, and the Christian and Missionary Alliance. Ten of the 17, by far the largest segment, fall into the Pentecostal group. They include the Assemblies of God, Church of God of Cleveland, Tennessee; United Pentecostal Church, International Church of the Foursquare Gospel, Pentecostal Church of God in America, The Church of God, Pentecostal Assemblies of the World, the Pentecostal Holiness, and two Negro groups, the Church of God in Christ, and the Apostolic Overcoming Holy Church of God. Falling into the "other" classification and varying all the way from near cults

to fundamentalists are the Church of Christ, Seventh-day Adventist, Jehovah's Witnesses, and Independent Fundamental Churches of America.

BACK TO THE CHURCH?

What is the future of the "third force?" Dr. Van Dusen gave a partial answer when he wrote, "No one can foretell whether this "third force" will persist into the long future as a separate and mighty branch of Christianity, or whether it will ultimately be reabsorbed into classic Protestantism as many spokesmen of the latter prophesy. . . ." While "spokesmen" prophesy and perhaps indulge a bit of wishful thinking, the growing strength of the churches in the "third force" certainly would not suggest the deterioration which usually drives smaller movements to merge with larger ones. Dr. Van Dusen enumerated six contributing factors to the vitality of the third force which are likely to keep it alive and active for many years to come: "(1) They have great spiritual ardor, (2) they commonly promise an immediate, life-transforming experience of the living God-in-Christ, (3) they directly approach people, (4) they shepherd their converts in an intimate sustaining group-fellowship, (5) they place strong emphasis upon the Holy Spirit, and (6) they expect their followers to practice an active, untiring, seven-day-a-week Christianity." All six of these are accepted in varying degrees

THE STRENGTH OF THE SO-CALLED 'THIRD FORCE'

	Date Founded	Churches 1949	Churches 1960	Membership 1949	Membership 1960	Ministers 1960
Churches of Christ	1906	10,000	17,500	682,172	2,000,000	8,350
Assemblies of God	1914	5,548	8,088	243,515	505,552	8,088
Church of God in Christ	1895	3,000	3,800	300,000	380,428	3,600
Seventh-day Adventists	1863	2,589	2,956	215,545	301,826	2,169
Church of the Nazarene	1908	3,316	4,309	209,277	291,036	4,178
Jehovah's Witnesses	1884	*	3,848	*	226,797	226,797
Church of God, Cleveland, Tennessee	1902	2,037	3,082	90,666	155,541	3,011
Church of God, Anderson, Indiana	1880	1,665	2,234	92,604	133,214	1,738
United Pentecostal Church	1945	1,075	1,595	19,136	160,000	1,995
International Church of the Foursquare Gospel	1927	489	697	56,197	79,012	697
Pentecostal Church of God in America	1919	601	900	37,048	103,500	900
Christian and Missionary Alliance	1887	879	1,010	40,283	56,523	962
Apostolic Overcoming Holy Church of God	1919	*	850	*	75,000	850
The Church of God	1903	1,109	1,829	34,999	71,777	1,555
Independent Fundamental Churches of America	1930	650	350	65,000	65,000	650
Pentecostal Assemblies of the World		87	600	5,713	50,000	500
Pentecostal Holiness	1895	778	1,203	25,780	49,594	1,077
		33,823	54,851	2,116,935	4,704,800	267,117

NOTE: These figures cover a 10-year period from 1949 to 1960. The information above was taken from the 1949 and 1960 volumes of the Yearbook of American Churches.

* Information not available.



Christ vs. anti-Christ

In August Reader's Digest
two inspiring and two disturbing features
point up the fearful division
between a society based on the sanctity of the individual
and a society where the "New Man" counts for nothing
except as another fear-ridden unit
in the all-powerful anti-religion State.

*Your future—and your children's—depends on understanding
this deadly contrast*

1. Emerson's Vital Message for Today

"In all my lectures I have taught one doctrine," Emerson said, "namely, the infinitude of the private man." Here are ideas of a great American whose doctrine was radical in his time—and in ours . . . who teaches us above all that human personality is sacred and inviolable, the most important thing in the world. It's a message the whole world needs!

2. What's Wrong with Rugged Individualism!

"Security has become 'the opiate of the people' in America," says Henry M. Wriston. *Leadership means taking risks!* In this rousing article he asserts that those who decry being controversial, those who shun risk, "are enemies of the American way of life." . . . A plea for rugged individuals.

1. Let's Face the Truth about Gas and Germ Weapons

While talking peace, the Soviets are preparing some of the nastiest chemical and germ-war agents ever devised. Their soldiers are trained to use them. Isn't it time, asks this article, that we face the grim facts *and take measures to protect ourselves?*

2. The Future is Ours, Comrade!

A \$3.95 Book Condensed

Here's a shocking inside picture of a country preparing to conquer the world. Joseph Novak, because he speaks Russian and was invited to Russia from a satellite country, gained the confidence of high officials and factory workers alike. Read what they told him about Russia's "New Man" and the agreed-upon date for the coming attack on the U.S.A.

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by evangelicals, and intense devotion to none of them in itself renders an individual unorthodox.

One writer recently spoke of Christians who accept these beliefs as "fringe," and "centrifugal" types, but biblically speaking they are actually centripetal, pulling men back to Jesus Christ and back to the center of early Church theology rather than away from it. Many theologians and churchmen have recognized this truth. Speaking recently to a gathering of leaders of his own denomination, Dr. Edward L. R. Elson, pastor of the National Presbyterian Church and President Eisenhower's minister, said, ". . . the rising pneumatic sects, with their radiant evangelistic appeal, have something we need."

Dr. Elson's speech was reported in the Pittsburgh newspapers on March 5. He was quoted as saying of the "third force" churches, "They have the authentic, New Testament expression more than some of our comfortably-established denominations." Continuing, Dr. Elson asked his fellow-churchmen, "Is it not tragic that to be Spirit-filled is associated with fanaticism?" Such sentiment has been echoed by many who have awakened to the fact they may have missed the road. Various periodicals throughout the United States, almost simultaneously, have expressed such a feeling. The February, 1958, issue of *Coronet* carried an article entitled, "That Old-time Religion Comes Back." The April, 1958, issue of *Eternity* published an essay titled, "Finding Fellowship with Pentecostals," while *Christian Life* and similar publications have issued articles on the influence and spread of parts in the "third force." Statistics will also bear out progress of the movement.

Information released in the 1960 *Yearbook of American Churches* shows denominations of the "force" have a membership in the United States of more than 4½ million, with more than 50,000 churches. Ten years ago, in 1949, these same churches listed a membership of only slightly more than 2 million, with only 33,000 churches.

It is not possible to say where all of the "third force" is going, for it varies too widely in theology; but for the most part its members are found solidly in the National Association of Evangelicals and are moving with it. The United States membership of the partial list of Pentecostal churches mentioned by Dr. Van Dusen has more than doubled during the past 10 years—jumping from just over 800,000 to more than 1,630,000. Churches in the Holiness group have increased from 341,881 members to more than 480,000 (not including many churches not mentioned by Dr. Van Dusen). Churches in the "other" group have increased from 960,000 (figures not available for the Jehovah's Witnesses in 1949) to two and a half million.

The reason for growth and the future could be interpreted many ways. Certainly members of the "third force" would not agree that they are headed back to the old-line churches, nor would its leaders plead guilty to abandoning its evangelistic verve. There is permanence in the "third force," and the evangelistic outreach of a major part of it is sufficient to bring increasing growth in the years ahead. More important, any heaven that makes no room for a major part of the "third force" is likely to be a suburb rather than the main city.

END

THE FIRST ENCOUNTER

Never in human history have two opposing powers had a sharper encounter than Christianity and ancient Heathenism, the Christian Church and the Roman State. It is the antagonism between that which is from above, between natural development and the new creation, between that which is born of the flesh and that which is born of the Spirit, while behind all this, according to the Scriptures, is the conflict between the Prince of this world and the Lord from heaven.

Two such powers could not exist peaceably side by side. The conflict must come, and be for life or death. Every possibility of a compromise was excluded. This contest might be occasionally interrupted; but it could end only in the conquest of one or the other power. Christianity entered the conflict as the absolute religion, as a divine revelation, as unconditionally true, and claimed to be the religion of all nations, because it brought to all salvation. A religion co-existing with others the heathen could have tolerated, as they did so many religions. The absolute religion they could not tolerate. Diverging opinions about God and divine things could be allowed, but not the perfect truth, which, because it was the truth, excluded everything else as false. A new religion for a single nation might have given no offence. It

would have been recognized, as were so many heathen cults, and monotheistic Judaism as well. But a universal religion could not be thus allowed. The conflict was for nothing less than the dominion of the world. From its nature it could only end in the complete victory of one side or the other.

Christianity entered the field conscious through the assurances of our Lord, that the world was its promised domain. Its messengers knew that they were sent on a mission of universal conquest for their Lord, and the youthful Christianity itself proved that it was a world-subduing power by the wonderful rapidity with which it spread. After it had passed beyond the boundaries of the land and the people of Judaea, after the great step was taken of carrying the Gospel to the heathen, and receiving them into the Christian Church without requiring circumcision or their becoming Jews, it secured in Syrian Antioch its first missionary centre; and from this point Paul, the great Apostle of the Gentiles, bore it from city to city through Asia Minor to Europe, through Greece to Rome, the metropolis of the world. His line of march was along the great roads, the highways of travel, which the Romans had built.—DR. GERHARD UHLHORN, in *The Conflict of Christianity with Heathenism*.

A LAYMAN *and his Faith*

TWO CONCEPTS OF THE CHURCH

When we think of Church divisions we usually think in terms of ecclesiastical organizations (Roman Catholic and Protestant), or of the theological division usually labeled "conservative" or "liberal."

Such divisions exist, but the differences are not always constant, nor are they confined to particular denominations.

There is a determining influence, not often recognized, which lies at the heart of many of the divisions of the Church.

I am speaking primarily of American Protestantism and of the effect which two different concepts of the nature and mission of the Church are having on the work and witness of the Church in our day.

Many people who hold divergent viewpoints are unaware of having them, and they are not always consistent in acting upon them.

The situation may be defined briefly. To some people, the Church is in the world primarily to *witness* to God's redemptive act in Jesus Christ; to others, the Church is an ecclesiastical organization which will eventually *conquer* the world.

Some will affirm their belief in *both* concepts and insist that they are not mutually exclusive. But undue consideration for one or the other side inevitably affects a person's whole attitude and reactions to a number of matters.

Where it is believed that the Church's *primary* task is witnessing to the redeeming and sanctifying power of Jesus Christ as embodied in the Gospel message, we find that particular emphasis is placed upon the nature and content of the message itself.

But where it is thought that participation in the work of organization will ultimately conquer the world for social righteousness, we find people naturally promoting and taking advantage of every movement, authority, and power that will advance humanitarian and social revolution within or outside of the organized Church.

In the first concept the emphasis is on the witness of the message itself. Men trust in the power of the Holy Spirit to change lives and produce righteous fruit.

In the second, the emphasis is placed on ecclesiastical organizations, resolu-

tions, pronouncements, lobbying, and even the arm of the law itself to affect the social changes envisioned for a world where the Church shall be the dominating influence.

One might illustrate the nature of the problem with the story of the Prodigal Son. As to the ultimate welfare of the Prodigal, was it vital that he be made comfortable in the "Far Country," or that he be brought to realize his miserable condition and return to his father?

From the pronouncements of some in the Church (viewed in the light of their silence on matters having to do with the Gospel itself), one would think that the Church's major task is making the Prodigal comfortable and happy where he is.

It is a matter of record that the machinery of most major Protestant denominations is in the hands of those who apparently look at the influence and mission of the Church in terms of social reformation. Annual pronouncements of conferences and General Assemblies on matters having to do with disarmament, Federal aid to education, birth control, the United Nations, federal housing, minimum wage laws, and any number of socio-political issues come as a result of the social reformation concept and its leadership.

Those of us who believe that the *witness* of the Church is of primary importance do not minimize the need for the implementation of Christian principles in the social order. May God forgive any Christian who ignores his responsibility to live and act as a Christian in his dealings with his fellow men!

But we do not believe that the social order can be changed in depth without the presence and influence of redeemed men and women, and we do not believe that redemption comes apart from conversion to Jesus Christ. Thus we insist that first things must be kept first. What good does it do to tell non-Christians to act like Christians? How much more important it is that the Church concentrate on winning men to Christ and leading them to live for him in the environment in which God has placed them!

Here we are confronted with the insidious temptation to substitute for the presence, power, and work of the Holy Spirit the more obvious and often compelling program of "social engineering."

There is also the temptation to con-

fuse Christianity with personal attitudes that embody social awareness. According to many, one is or is not a "Christian" depending upon his particular slant on a burning issue. Ghandi was considered by some to be a "great Christian" because he was a pacifist. According to others, a man noted for his humanitarian work is "Christian." A "social consciousness" about race, money, or politics may be utterly divorced from Christianity and yet still be labeled so. In the confusion the distinctive nature of Christianity becomes blurred by biases and preoccupations of all sorts.

Some Christians have been accused of being "so heavenly minded that they are of no earthly use." The accusation may be true, but it is also possible to be so earth-centered that we ignore the eternal values that constituted the primary reason for our Lord's coming into the world.

Looking at the matter purely from the standpoint of a task to be performed, we are forced to ask where, if the Church does not espouse and further the preaching of the Gospel, shall men turn for salvation?

Again, if the larger denominations become involved in social reformation, while neglecting their primary task, are they not in danger of finding themselves laid aside in favor of obscure groups who recognize and perform this vital work?

What shall it profit us if every social change now ardently advocated by some people should become a reality without the transforming work of the living Christ in the hearts of those receiving the benefits?

It is a disservice to all to deny or pervert the content of the Christian message. Those concerned with this message believe that out of Christ all men are lost for eternity, and they believe it to be a perversion of truth to espouse a universalism not supported by Scripture.

Those within the Church who hold allegiance to the biblical content of the Christian message and trust the Holy Spirit to make it alive and relevant at the personal level are realistic for the present and wise for the future.

The changes we all desire can come only from the work of the Spirit of God in the hearts of men. Laws may coerce and change the conditions under which men live, but God alone can change hearts and make them conformable to the likeness of his Son. It is this gospel which the world so desperately needs.

To us *that* is the primary task and message of the Church.

L. NELSON BELL

FROM 'MISSION' TO 'MISSIONS'

Because of today's emphasis on the missionary's changing role and methods, the Church abroad may neglect her divinely entrusted task, may even overlook the unchanging validity of her God-given message. As never before, missionaries are involved in consultations and negotiations with government; in literacy and educational programs for nationals; and in changing socio-economic structures with heavy organizational and administrative pressures. Their prime responsibility remains, however, to assess all men and nations and cultures, from the perspective of Christian revelation, and to relay the evangelistic message of redemption in Christ Jesus. Small wonder that, over against a delinquent tendency to dismiss missions as an adjunct of the Church, as merely an optional concern, the clarion cry "the Church is mission" is now widely echoed.

If history's next major event is not the Lord's return—which believers in every generation hopefully anticipate—then the Church's vast task becomes more awesome than ever. Not only the exploding world population, but mankind's woefully misplaced loyalties as well, confront the missionary venture. Godless communism lunges for global conquest. Pagan religions are on the march. Mohammedanism in fact now claims to have in Africa alone more missionaries than Protestantism has in all the world. Buddhists are expanding and adapting their program, setting Buddhist doctrines to Christian hymnody (for example, "Buddha loves me, this I know"). By systematic revision the Hindu sacred writings are being made intelligible to the masses. Already building bigger shrines, Shintoism in the next decade hopes to restore emperor worship to Japan. Roman Catholicism with all its aberrations is maneuvering again to speak for a reunited Christendom. The cults Jehovah's Witnesses and Mormonism are surging ahead with new life.

Ecumenical rethinking of mission procedure and projection has therefore gained new urgency at mid-century. A comprehensive notion of *world mission* now widely replaces the centuries-old orientation to *foreign missions* (see "From Missions to Mission" p. 21). Is this shift a proper development? Does it betray ecclesiastical tampering and manipulation of the priorities of the Christian task force in the world? Is this a

time when, first and foremost, the Church should view her mission in terms of *missions*? (see "Mission and Missions" p. 23).

The unity of the Church implies the unity of her mission. The Christian thrust in the world includes proclamation (*kerygma*), service (*diakonia*), fellowship (*koinonia*), teaching (*didache*). To neglect any of these imperatives is to jeopardize all.

Yet the Church exists in the world always as a divinely forged beachhead sheltering wicked men otherwise exposed to the wrath of a holy God. Unless she burns with the realization of a world in spiritual revolt and doomed to judgment, having no guarantee of survival, let alone of the good life and eternal bliss, apart from a saving relationship to Jesus Christ, the Church easily misconceives and miscarries her mission. To lose the priority of the Great Commission as the defining force of the witness and work of the Church would mean transfer of trust by the Christian community for the renovation of society from foreign missions to foreign aid, from Christian benevolence to social welfare, from proclamation of the Gospel to legislative programs, from a called-out fellowship of twice-born believers constituting a spiritual body whose authoritative head is the crucified and exalted Christ to the declarations of allied nations or to a global strategy of ecclesiastical leaders. The Apostolic Church fulfilled its comprehensive mission as a way of saying always that Jesus Christ is Saviour and Lord; to the unrepentant world, all the while persisting in the rejection of Christ Jesus, it offered no secondary option for hopeful survival.

No doubt the world dilemma of the closing decades of the twentieth century forces a new crisis upon Christian missions and requires major revisions of statesmanship and strategy. The Church of Christ as never before must have global perspectives. Rivalry between denominations, whose message exalts love and peace as fruits of the Christian religion, while some of their representatives discredit each other's work on the field, is a sorry spectacle at a time when civilization is sorely fragmented and the world awesomely exposed to the terror of anti-Christian movements. The Church's mission truly belongs to the Church, and not to isolated missionary societies (whose founders, even if not always moving with the full support of the Church, nonetheless were convinced

that soul-winning is the task of the Church). One can sympathize, therefore, with the effort to recover the missionary movement for the whole Church, and to rescue it from the particularity of denominational competition.

"Every member a missionary" and evangelical fellowship with some from "every tribe and nation" are vital goals to which the Church must indeed rise with new urgency. Bishop Lesslie Newbigin notes that many leaders still hesitate accepting that "the home base of foreign missions is not now just America or Europe or Australia—it is right round the world. . . . We do

grievous harm to the younger churches if we think of them as trainees under our supervision, and not as equal partners in the task of evangelization. . . . And the world must be able to recognize that the fellowship into which we are inviting men is a universal fellowship, not just one segment of the human race."

Some ecumenical anxiety exists, however, that the top-level success of recent ecumenical amalgamation may dull the real cutting edge of the Church's world mission. "Now that ecumenism is here," they overhear some churchmen say, "we need no longer be concerned with mission, for 'ecumenical get-together' will save

FROM MISSIONS TO MISSION

Ecumenical developments that led from the traditional Protestant strategy in foreign missions to the present emphasis that "the Church is mission":

1910. The World Missionary Conference in Edinburgh, Scotland, under John R. Mott's leadership, was mainly concerned with interdenominational cooperation in evangelizing the world in a generation. Continuation planning conferences were held (1912-13) in India, Burma, Singapore, China, Korea and Japan. Two types of agencies developed: 1. national conferences of missionary societies, and 2. national councils in which churches and missions cooperated for common action. This development resulted in new impetus for evangelical missions and an amazing increase in conversions on foreign fields.

1921. An all-inclusive International Missionary Council was formed at Lake Mohonk, New York. Later it sponsored influential world missionary conferences, beginning in 1928 in Jerusalem.

1928. At Jerusalem distressing compromises were made. Non-Christian religions were recognized as collaborators in a common battle against evil and were advised to "remain firm" in their "eternal battle" against secularism. Critics characterized its findings as "allying Christianity with the forces that have been guilty of oppression." At Herrnhut in 1932 European delegates considered withdrawal from IMC, complaining of leftist theological and social views. Their "Memorial" said in part: "We feel under obligation to declare that the views on foreign missions prevalent in the Northern Countries are on several points at variance with the tendencies which seem to receive increasing support on the part of the International Missionary Council. . . . We believe that the preaching of the Gospel must always center in the New Testament message of salvation for sinners. . . ."

1932. The Laymen's Foreign Missions Inquiry (Rockefeller-financed) made its report in the volume titled *Re-thinking Missions*. It abandoned the traditional evangelical concept of Christian missions, called for deeper knowledge of the love of God for a theological truce, for cooperation with non-Christian religions to seek more adequate fulfillment of the divine possibilities of personal, social and cultural life, and for the creation of an over-all missionary agency superseding all denominational mission boards and societies. *The Christian Century* hailed the "laymen's" report as the signal that:

"The period of silent and uncritical acquiescence in the status quo has passed. . . . Since the transition of Protestantism

from the traditions of old-school theology began in the late years of the 19th century, this is the first time that modernism has acted explicitly, and upon its own initiative, to effect the reconstruction of any primary function of the Christian Church. It can mean only one thing, namely, that modern ideals have so far permeated the church's effective leadership that uncritical acquiescence in the established routine of church life is no longer morally possible. . . . The Laymen's Report which challenges many aspects of traditional missionary policy and offers constructive principles for its revision, reflects the new sense of responsibility which Christian modernism feels for the fate of Christianity in the modern world."

1920-1940. Crowding conflicts between liberals and evangelicals in major denominational missionary agencies over this new concept of "world mission" provoked many independent evangelical agencies. Serious divisions resulted, particularly among the Disciples of Christ, the Northern Baptists and the Northern Presbyterians.

1950. The Foreign Missions Conference of North America (established 1893), major source of world missions personnel and financial support, was split in a vote to join the National Council of Churches. The largest board to withdraw was that of the Southern Baptist Convention. Liberal leadership now became predominant in the new NCC Division of Foreign Missions.

1954. In a ten-day unofficial conference at Wagner College, Staten Island, N. Y., prior to the Evanston Assembly of the World Council of Churches, liberal and inclusivist missionary leaders made preliminary plans looking toward eventual merger of the IMC with the WCC.

1958. The Ghana, Africa conference of the IMC voted merger with the World Council of Churches and plans were laid for a new official strategy of "ecumenical world mission." The action led to withdrawal of several evangelical boards including the large Congo Protestant Council.

1959. Under the slogan "From Missions to Mission," the first joint assembly of the Divisions of Home and Foreign Missions of the National Council of Churches encouraged the elimination of the traditional American Protestant mission boards, creating new ecumenical world mission machinery which will operate through the World Council of Churches. Among denominations already acting in harmony with the policy are the United Presbyterian Church in the USA, the International Convention of Christian Churches (Disciples of Christ), and the Evangelical United Brethren Church. J.D.M.

the world." Much of the drive for WCC-IMC merger is spurred, in fact, by certain ecumenists convinced that the rescue of the ecumenical movement from pre-occupation with structural and organizational concerns depends upon shifting emphasis from unity of *doctrine* or *order* (highly provocative as these themes are) to unity in mission. Not truth, not structure, but saving deed or act ("the Church is mission") is thought to hold promise of unity in depth. In the apostolic age, however, the Christian community was taught to glory simultaneously in "one Lord, one faith, one baptism," and not simply in her world mission.

The new emphasis on *mission* is therefore a corollary of ecumenical stress on church unity. Its controlling assumption, regrettably, seems to be that the modern ecumenical movement (the soon-to-be integrated WCC and IMC) supplies the framework within which Christian activity becomes proper and legitimate (and perhaps even exclusively authentic). Intentionally or not, it casts suspicion upon missionary activity unidentified with WCC agencies and unrelated to WCC goals, the Church's task in the world being justified only in organizational relation to WCC as the authorized Protestant fountainhead. Because of the organizational skill of ecumenical forces, in not a few lands government leaders today recognize their framework exclusively as the official Protestant clearing-house in those lands. Despite many thousands of non-affiliated missionaries, the movement thus enhances its claim to speak as a pan-Protestant voice in matters relating to government.

Ecumenical leaders are distressed by the growth, at home and abroad, of what they call non-ecumenical agencies and non-cooperating churches. More properly, we think, these are to be designated simply as non-WCC affiliated, since the great bulk of these efforts are in no sense isolationist-independent. Most are associated with larger denominational or interdenominational effort engaged in a cooperative evangelical thrust. The number of missionaries sent out by these bodies still exceeds the number from churches related to the Division of Foreign Missions of the NCC. This is not, as is sometimes thought, a quite recent development; the new framework of ecumenical mission is actually the "Johnny-come-lately" to the missionary scene.

Ecumenical leaders disclaim any reflection on the authentic character of non-related activity. They stress, however, that the mission situation today differs from that of a century ago in this respect: "Not a single nation is without a church"; today there is "a world-wide Church." The implications are, first, that nowhere can an autonomous missionary or church now be recognized; second, "sending" agencies must now

clear with "receiving" lands (that is, the ecumenical organization in those lands). Yet in territories where non-affiliated evangelicals have long labored, having long precedence and numerical majority, ecumenical forces, assuming the superior status of their organization, seek (sometimes by intense propaganda and pressure) to bring unrelated efforts within their orbit. Promoting "the indivisible mission and strategy of the one Church," they spur local and state councils of churches to new activities in home missions (frequently paralleling non-related efforts) and have multiplied ill will on numerous foreign fields as evidenced by the divisions provoked through the WCC-IMC merger drive in Ghana.

Has the New Testament concept of the Church as a body of regenerate believers whose head is the Risen Christ, and whose commission is to preach the Gospel of supernatural redemption to sinful men, given way to the ecumenical concept held by some that the true Church is WCC-affiliated? Overt identification with a twentieth century movement ought hardly to be made a criterion of continuity with the first century Church.

Beyond the proposed integration of IMC and WCC, does this movement look to a monolithic ecumenical Church? If we are really addressing the indivisible unity of the Church in biblical dimensions, is it permissible to call only for the transcending of "competitive" evangelical movements, and to assume the biblical justification for the National Council of Churches or World Council of Churches? If we really wish to recapture biblical perspectives, do we not need to transcend *all* peculiarly modern organizations and structures (what biblical basis is there, for example, for local councils of churches?) and return to the New Testament pattern—a regenerate Church united in spirit and doctrine, and concerned to fulfill its divine mandate to preach the Gospel to lost sinners? Given these facts, is not the enlargement of evangelical inter-relationships to be welcomed rather than resented from a genuinely evangelical point of view? Is the goal of complete world evangelization actually achieved or necessarily advanced by merging of mission boards and organizational structures?

The cliché *the Church is mission* (itself objectionable, since mission is the task rather than the essence of the Church) unfortunately may serve so to revise the evangel that no longer does it center in the offer of supernatural regeneration to lost sinners, but accommodates a reliance (as especially in the National Council of Churches) on socio-political pronouncements and legislative programs as primary means of social change. The NCC by its related agencies has defended detailed pronouncements of social policy (involving such de-

batable commitments as support for Red China in the U.N.). Its record on doctrinal priorities has been ambivalent, however, and church councils show (as in Chicago and Philadelphia) a notable disinterest in mass evangelism. Some ecumenical spokesmen welcome the weakened link between a "sending" Church

and a "receiving" country as detaching Christian mission from the political conflicts of our time, and urge the Church to "rise above" the conflict between East and West. The "revolutionary gospel" not infrequently is invoked in approval of revolutionaries who confiscate private property to rectify social injustices, or who

MISSION AND MISSIONS

We have to begin making some verbal distinctions if we are going to have our thinking clear. The first is between mission and missions. When we speak of "the mission of the Church" we mean everything that the Church is sent into the world to do—preaching the Gospel, healing the sick, caring for the poor, teaching the children, improving international and interracial relations, attacking injustice—all of this and more can rightly be included in the phrase "the Mission of the Church."

But within this totality there is a narrower concern which we usually speak of as "missions." Let us, without being too refined, describe this narrower concern by saying: it is the concern that in the places where there are no Christians there should be Christians. And let us narrow the concern down still further and say that within the concept of missions there is the still narrower concern which we call—or used to call—Foreign Missions—which is the concern that Jesus should be acknowledged as Lord by the whole earth.

Now I am aware of the fact that what I am doing is unpopular at present. People say "Why make this artificial distinction? Why separate the foreign missionary from any other Christian doing any other job? Why not see the whole work of the Church as Mission? Let's drop the old language about missions and missionaries and simply talk about the total Mission of the Church."

There are two answers to this:

1. The first is that it is equally possible to take other words besides Mission and use them in the same way. It is possible to say that the whole work of the Church can be brought under the head of service (*diakonia*), or one can say that it is all evangelism, or that it is all stewardship, or that it is all worship. It is even possible to say that it is all education. A very good case can be made out of using every one of these words to cover the whole range of Christian existence. But when you have done so you have destroyed any possibility of dividing up the different functions in the economy of the Church for the practical purposes of its day-to-day life.

2. The second reason is that any progress in thought and action depends on being able to discern and state *both* the relation between things *and* the distinction between things. Or to put it another way, it depends upon being capable of looking at one thing at a time without thereby falling into the illusion of thinking that it is the only thing that exists.

Now it is my plea that if ecumenicity is not to mean Christianity without its cutting edge, one of our needs today is to identify and distinguish the specific foreign missionary task within the total Mission of the Church understood in ecumenical terms. Let me put my case in staccato form:

1. The foreign missionary task is the task of making Christ known as Lord and Saviour among those who do not so know Him, to the ends of the earth.

2. This task is not the whole of the Church's Mission, but it

is an essential part of it.

3. It is essential because the confession that Jesus Christ is Lord of all, and that His coming is the coming of the end of history for the whole human race, requires as its practical implicate the endeavor to make this faith known to the ends of the earth.

4. The home base of this foreign missions enterprise is wherever in the world the Church is. Every Church in the world, however small and weak, ought to have some share in the foreign missions enterprise. No Church adequately confesses Christ which is content to confess Him only among its own or immediate neighbors.

If there were time I could elaborate some of what these theses will mean in practice. . . .

It will mean—I think and hope—that we shall not be afraid to recognize and honor the vocation of the foreign missionary as a distinct calling among the many which God may address to us. . . . These recent years have been years of perplexity for the younger generation of foreign missionaries. The old simplicity and direction of the missionary call of the 19th Century has become confused. There are only a very few points of the world now where the missionary goes out simply to preach the Gospel to the heathen. He goes first to become part of the young Church and to help it in its witness. But what does he bring? What is his place? For a good many years now the answer has been that he brings some special qualification which the local Church is unable to provide. He is thus a kind of ecclesiastical analogue to the technical aid expert lent by one nation to another while the latter trains the men it needs. He is in fact a personalized form of inter-church aid and obviously he is temporary.

The conclusion would then seem to be that in a few years' time we could withdraw all missionaries from India. The logic is impeccable. What is wrong is the starting point. The argument goes wrong because it starts from the Church and not from the world. While 97% of India remains non-Christian, and probably 80% out of touch with the Gospel, what is the missionary logic that can permit us to say "the task is done and missionaries can be withdrawn?"

It is the India Church itself which is challenging this way of thinking. More and more Indian Christian leaders are saying: the thing the missionary should bring us is not primarily his technical expertness; it is his missionary passion. We want missionaries above all to help us to go outside ourselves and bring Christ to our people.

This then is the picture of the missionary's task today. . . . He is the indispensable personal expression of the duty and privilege of the whole Church in every land to take the whole Gospel of salvation to the whole world, and to prepare the world for the coming of its sovereign Lord.—From an address by the Right Reverend LESSLIE NEWBIGIN to the 172nd General Assembly of the United Presbyterian Church in the U.S.A.

support pacifism to frustrate military alliances with the West (as in Japan), or who scorn legal restrictions to force social reforms. Uneasiness therefore mounts at grass roots lest "from missions to mission" implies a basic reorientation of the nature and task of the Church in its bearing on socio-cultural issues.

The *ecumenical ideal* is by no means identical with the *ecumenical movement* in its current form, even though constructive criticism of the movement is often deplored by ecumenists as merely the ill wind of independency. The modern ecumenical movement absurdly offers us a theological interpretation of the world predicament. But is its interpretation adequately biblical? Or is it too much framed on prior assumptions that justify the inclusivist objectives of contemporary ecumenism, often more concerned with organization than with doctrinal integrity? Granted an adequately evangelical basis requires partnership between missions of different nations and races to reflect the universal character of the missionary operation; granted also that ecumenical spokesmen in 1960 reject as absurd and impossible the idea of "a global mission board which would undertake world-wide missions as one colossal operation," does it follow that current ecumenical perspectives and structures mirror the realities of the Apostolic Church in the modern world? While the Church is going global in our day, it is not discernibly becoming more biblical. The word "ecumenical" has indeed become a symbol for theological conversation, ecclesiastical merger, programs of social action, but not for a biblical thrust in theology, evangelism, and missions. The great need is to recover the ecumenical ideal in biblical dimensions: to rise above the movements of modernity, to go even beyond the Church, and to find that Body's true virtue and power and glory in her Risen Head. END

CHRISTIAN RESPONSIBILITY IN POLITICAL AFFAIRS

In view of the spreading lament over the drift from sound government and political morality, it is not amiss to remind the Christians of America of their citizenship in two worlds and their consequent civic responsibility.

Unless major political parties undergo continual ethical purification, they become corrupt. Spiritually-minded citizens ought to furnish the catalyst for the realignment of political interests around principle, and to spearhead the opposition to liberalizing views that dissolve national distinctives.

The problem is not simply that of the shameful indifference of the masses in our republic, but of leadership. To some of our politicians, a devout spiritual commitment seems a liability in a pluralistic society. The tendency to confine the significance of

Christianity to the sphere of private devotion, moreover, blurs out the socio-political implications of biblical religion. And the absence of an organized constituency supportive of statesmen of a dedicated point of view often leaves such spokesmen vulnerably exposed to the machinations of organized pressure blocs.

We are going to need a comprehensive approach to the political drift in America. A good beginning is for each and every Protestant churchgoer to get active in one of the 150,000 precincts and learn how politics operates so he or she can become a factor in good government.

Needed is a depth of understanding, clarity of thought, and an evaluation of implications far beyond what is usually involved in a political campaign.

History, religious concepts, behind-the-scenes pressures, long-range plans of cohesive groups—all are a part of the issue, and in their rightful interpretation can lie the destiny of our nation. Blind partisan politics must yield to a higher allegiance. END

CUBA SITUATION BECOMES A BATTLE FOR THE HEMISPHERE

While American foreign policy pursues its Antaeus role of seeking strength by falling on its face, a little man who "plays the rumba on his tubá down in Cuba" has whipped up a Grade-A threat to our national security. Fidel Castro is now threatening to turn the Caribbean sea into a red lake.

We cannot help wondering what James Monroe or Teddy Roosevelt would have done in such circumstances. Can the United States tolerate, 90 miles off shore, a deadly enemy, bent on bringing in foreign powers that would destroy us? It is Castro's evident design to turn the Western hemisphere into a Communist empire. There is no need to belabor the point; brother Raul did not go to Moscow for his health.

Fidel's love affair with communism reminds one historically of the romance of the Stuarts with Roman Catholicism. Unswervingly they moved toward their goal, until England rose up and rebelled. Does the strategy of patience now require us to wait and watch while Castro carries out his design?

There are many people in Cuba today who have withstood the television barrage of hate, who know that we still regard them affectionately as friendly neighbors. How other Cubans could be mesmerized by an Animal Farm Napoleon into distrusting America is a tragic mystery, but it is also a fact facing every free man in the hemisphere. We have no designs on Cuba or any other part of the world. Neither do the American people intend to let Castro leak communism into the Caribbean. As Kipling would have said,

"The end of that game is oppression and shame,
And the nation that plays it is lost!" END

Congo: 2,000 Protestant Missionaries Imperiled

Caught in the turmoil of the newly-independent Republic of Congo were some 2,000 Protestant missionaries including 1,200 Americans and 250 Canadians.

At stake was a century or more of Christian missionary effort.

As turbulence in the Congo approached the proportions of a grave international crisis, most missionaries were obliged to evacuate at the advice of diplomatic officials. A few courageously stayed behind, most of them key personnel, to look after the interests of mission boards. Others stood by in bordering countries, hopeful of re-entry once the government had stabilized and tensions had subsided. U.S. military airlift missions gave priority to women and children in effecting evacuations.

Christians around the world fell to their knees in behalf of the missionaries' safety. Prayers appeared to be answered in the fact that not a single missionary casualty was reported in the first three weeks of independence. Some Americans, however, did tell of being slapped and kicked by mutinous Congolese soldiers.

Arrival of U.N. troops raised hopes of mission boards that order could be restored and missionaries could return to their posts. At times there was confusion over the extent of the strife. Some missionaries were filing back into the country even as others were being evacuated. But as word spread of possible Red intervention, mission executives grew anxious to evacuate personnel as soon as possible.

It appeared that the Congolese had no resentment against missionary work as such. The danger to missionaries lay in the fact that they had been stranded in a chaotic situation where law and order had been abandoned. Their evacuation spelled a severe blow to the productive investment of life, time and money in the Belgian Congo missionary enterprise.

Observers watched developments closely, but few were willing to predict how soon missionary activity could resume. Returning missionaries told of how they had, insofar as possible, assigned responsibilities for spiritual leadership to their nationalist colleagues.

Roman Catholics are said to number some 5,500,000 of the Republic of Congo's 13,600,000 inhabitants. Soon after independence became effective, Archbishop Castone Mojaisky-Perrelli, Apostolic Delegate to the Congo and Ruanda Urundi, was received in formal audience by Premier Patrice Lumumba. In a speech welcoming the archbishop,

FRUITS OF CHRISTIAN MISSIONS

The Belgian Congo, now the independent Republic of Congo, has been one of the most productive evangelical mission fields in the world. It is known for its strongly biblical stand and rapid growth. Its protest against ecumenical inroads based on an inclusive theology was demonstrated in a decision two years ago to withdraw from the International Missionary Council rather than to participate in the IMC's merger with the World Council of Churches.

The Protestant community as a whole numbers nearly 2,000,000, or about 15 per cent of the population, according to the Missionary Research Library in New York.

An MRL report gives the following breakdown of approximate adult membership in Protestant groups in

Disciples of Christ	108,000
Baptist (British and American background)	90,000
Presbyterian	76,000
Methodist (full and preparatory)	62,000
Christian and Missionary Alliance	34,000
Seventh-day Adventist	18,000
Evangelical Covenant and Free churches	16,000
Conservative Baptist	17,000
Pentecostal (adherents)	100,000

Other groups, says the report, include Assemblies of God, Free Methodists, Reformed, Friends, Mennonites, Independent Baptists, Salvation Army, and churches founded by interdenominational and independent missions.

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who was accompanied by a group of high-ranking ecclesiastics, Lumumba thanked the Catholic church for its help to the Congolese and voiced appreciation of the assurances of cooperation which, he said, the church has given the new government. This was viewed as a significant development, inasmuch as Lumumba is known to have had serious differences with Catholics.

The Republic of Congo's chief of state, Joseph Kasavubu, is a staunch Roman Catholic, having been educated in parochial schools.

Another top figure in Congo politics, Premier Moise Tshombe, whose province of Katanga seceded from the republic and asked the United Nations for recognition as an independent nation, is a product of Methodist schools.

Retired Methodist Bishop John M. Springer, 86, a pioneer missionary to Katanga for more than 50 years, refused to heed an evacuation plea from the American consulate at Elisabethville, it was reported.

In the worst danger, according to Religious News Service, were missionaries of the Presbyterian Church in the U. S. in Kasai province. The church's Board of World Missions held a special meeting to meet the emergency. It was decided to recall all missionary families who are

due furloughs within a year or who have children of school age. A special contingent was assigned to neighboring countries with the understanding of subsequent re-entry efforts.

Two Southern Presbyterian missionary pilots, Dr. Mark Poole and John Davis, spearheaded the airlift rescue.

Missionaries returning to the United States cited inflammatory political promises by native leaders and Communist agitation as chief reasons for the Congo uprisings.

First missionaries to be evacuated by the U. S. Military Air Transport Service were flown to Washington in a pair of giant C-124 Clobemasters. Most of the 133 missionaries and dependents aboard were affiliated with the American Baptist Foreign Mission Society.

Congolese Christians were praised for their loyalty and were credited with protecting the missionaries. Lack of effective leadership in Congolese ranks was blamed for the turmoil which forced missionaries to leave.

"We left the dishes half done," said Orville R. Chapman of the ABFMS, who with his wife and three children was rescued by helicopter. Chapman said his family, like most others, had to leave behind virtually all personal belongings.

PROTESTANT PANORAMA

- Construction of a huge new office building for the American Baptist Convention is under way. Ground-breaking ceremonies for the \$8,500,000 circular structure, located on a 55-acre site at Valley Forge, Pennsylvania, were held July 5.
- World Vision plans a month-long crusade in Tokyo next May. According to President Bob Pierce, an invitation to hold such an evangelistic series came from 90 per cent of the churches in the world's largest city (population: 9,312,000) and was signed jointly by moderators of the National Christian Council and the Evangelical Federation.
- Dublin got its first Protestant lord mayor in 60 years last month. 52-year-old Maurice E. Dockrell.
- Dr. James M. Bulman, dismissed from a pastorate in East Spencer, North Carolina, is starting a new Baptist church in the same town. Bulman has repeatedly clashed with Southern Baptist Convention officials over local church autonomy . . . A judicial commission appointed by the Presbyterian Church of Canada's General Assembly relieved the Rev. A. Ian Burnett of his responsibilities as minister of St. Andrew's, largest Presbyterian church in Ottawa. The commission cited failure to fulfill ordination vows. Tensions have arisen within his congregation since Burnett became separated from his wife two years ago.
- Eighty-seven per cent of Episcopal clergymen responding to a survey by *Living Church*, denominational weekly, say they accept literally the statement in the Apostles' Creed that Jesus was "born of the Virgin Mary." Of 539 responses, 39 do not believe in this traditional concept of the Virgin Birth and 30 are undecided. Every Protestant Episcopal candidate for the clergy must indicate, before ordination, that he accepts the creed.
- Ten young Anglicans from England are spending the summer supervising recreational programs for slum children on New York's lower East Side. They are part of an English-American exchange program in social work.
- Dr. Arthur E. Hanson, district president-elect of The American Lutheran Church, officiated last month at the ordination of the fourth of his sons to enter the Lutheran ministry. The Rev. John Hanson, 25, has accepted a call to become associate pastor of Olivet Lutheran Church in Fargo, North Dakota.
- A Pentecostal congregation in Reykjavik, Iceland, is erecting a new church to accommodate 1,000 worshippers. The building will be one of the largest in Iceland.
- Five rifle shots were fired into the home of the Rev. C. B. Studstill, pastor of the First Methodist Church in Darien, Georgia, last month. Studstill has been preaching against gambling in his country and had received anonymous threats.
- The General Conference Mennonite Church is extending invitations for greater fraternity among Mennonite bodies. The invitations came out of a special study conference held in Donnellson, Iowa, last month in connection with the church's 100th anniversary.
- The Virginia Methodist Conference plans to build a \$3,000,000 home for the aged in Alexandria.
- The Oral Roberts Evangelistic Association is asking Federal Communications Commission approval for a 65,000-watt FM broadcasting station in Tulsa, Oklahoma.
- Old Bergen Reformed Church of Jersey City, New Jersey, is marking its 300th anniversary. The church, founded by Dutch settlers, has had only 10 pastors in its history.
- A pilgrimage to Aylmer, Quebec, highlighted Christian Endeavor's Citizenship Convocation in Ottawa last month. Delegates visited the birthplace of the founder of Christian Endeavor, Dr. Francis E. Clark . . . A team of teen-agers from the Moline, Illinois, area won Youth for Christ's annual Bible quiz competition. Finals were held in conjunction with the group's 16th annual convention in Winona Lake, Indiana, last month.

Exit Eden

Promoters of California's proposed Bible Storyland amusement park say they will yield to Protestant objections in abandoning plans for such "rides" as "Carden of Eden," "Ride to Heaven," and "Dante's Inferno."

Curbing Obscenity

A bill designed to strengthen the Postmaster General's fight against the mailing of obscene materials was signed into law by President Eisenhower last month. The new law enables the post office to secure a court order to impound the mail of a suspected smut peddler, pending the outcome of legal proceedings against him.

Reactivating Religion

The University of Southern California is reactivating its Graduate School of Religion.

Named to head the seminary was Dr. John Ceddes MacGregor, professor of philosophy and religion at Bryn Mawr (Pennsylvania) College, and a member of the Church of Scotland (Presbyterian).

Southern California's initial School of Religion was founded by Methodists, who subsequently moved it to a campus of its own at Claremont, California.

Phillips Old Testament

J. B. Phillips, Anglican vicar responsible for the highly-popular *New Testament in Modern English*, is working on a new translation of Amos, Micah, Hosea and Isaiah 1-39.

"Whether this will be successful or not," says Phillips, "it is too early to judge." He estimates that it will be another two years before a translation of the four prophets can be completed and published.

Phillips has genuine reservations about even an attempt at Old Testament translation.

"The Hebrew of the Old Testament is 'literary and polished' for the most part," he explains, "while the Greek of the New Testament is written in rather commonplace and 'unliterary' language. It may therefore be that my particular gifts for New Testament translation would not be particularly useful for rendering the Old Testament in today's language."

According to Phillips, "there would be many who would agree with me that many of the fine old tales in the Old Testament and books of poetry such as the Psalms and Job would lose more than they would gain if they were rendered into contemporary English."

New Task

Dr. Sherwood Eliot Wirt, Presbyterian minister and author of *Crusade at the Golden Gate*, is taking up duties as editor of *Decision*, the Billy Craham Evangelistic Association's new periodical scheduled to make its debut in the fall.

For the past six months, Wirt has been Editorial Associate on the staff of *CHRISTIANITY TODAY*.

His account of Craham's 1958 crusade in San Francisco was written while he was minister of Hillside Presbyterian Church in Oakland, California. Wirt is now penning his first novel.

End of the World?

Predictions of a small Italian spiritualist sect that the end of the world would come July 14 set off reactions of fear and repentance that were felt in many corners of the globe.

When the day passed without incident, members of the sect gathered high up on Mont Blanc in the Italian Alps for an emergency meeting with their leader, who explained that he must have misinterpreted voices of "the Logos, that is, the Supreme Authority."

The prediction nonetheless caused waves of fear in Italy, Holland, Israel, Greece, and even as far as Mexico, Malaya, and Formosa. It had been prophesied that a mercury bomb explosion would blow the earth off its axis, sending ocean waters roaring over all but the highest mountain peaks.

In Greece, many Orthodox believers engaged in long prayers. Villagers in one area publicly forgave each other.

In Mexico, great numbers of Roman Catholics crowded into churches despite assurances by Archbishops Miguel Dario Miranda and Luigi Raimondi (the latter is apostolic delegate to Mexico) that the prophecies of the Italian mystics were "absurd."

Reports from Singapore said students there abandoned classrooms to participate in demonstrations in which slogans were displayed which read, "The world must be given another chance."

Lutheran Talks

Top representatives of the National Lutheran Council and the Lutheran Church—Missouri Synod explored the theological implications of inter-Lutheran cooperation at a historic closed meeting in Chicago last month. The three-day sessions marked the first time that the two groups have ever come together for an exchange of viewpoints. Presiding was Dr. Norman A. Menter, NLC pres-

NOTICE TO READERS

In accordance with the magazine's policy, one August issue of *CHRISTIANITY TODAY* will be omitted to allow for staff and office vacations. This year the August 15 number will be cancelled and the next regular issue will appear August 29.

ident and American Lutheran official.

Following the meeting, participants said the sessions were "profitable and would lead to better understanding and closer relationships between the two groups."

A chief item on the agenda was a "comparison of interpretations" of an article in the Augsburg Confession dealing with church unity. This article declares in part: "And to the true unity of the Church, it is enough to agree concerning the doctrine of the Gospel and the administration of the sacraments. It is not necessary for the true unity of the Church that ceremonies instituted by men should be observed uniformly. . . ."

The Nominations

Senator John F. Kennedy, the Democratic nominee for president, is generally regarded as being closer to the nation's highest office than any Roman Catholic has ever been. He is given a much better chance of election than Al Smith had in 1928.

United Press International and Religious News Service, who sought clergy reaction to Kennedy's nomination, found a number of Protestant leaders refusing immediate comment. Other churchmen indicated they would stand by their original positions which expressed anxiety about a Catholic in the White House.

Kennedy's running mate, Majority Senate Leader Lyndon B. Johnson, is a member of a Disciples of Christ church in Johnson City, Texas.

Technically, Kennedy is the third Catholic presidential nominee in U. S. history, according to RNS. Besides Smith, there was Charles O'Connor, a states-righter from New York and the son of an Irish immigrant, who was the candidate of insurgent Democrats in 1872. O'Connor drew 29,489 votes; Ulysses S. Grant was elected with a popular vote of 3,597,132.

Summer Brainwashing

Unsuspecting teen-agers attending a "World Affairs Seminar" in Richmond, Indiana, found themselves subjects of a pacifist-socialist brainwashing session.

The seminar was sponsored by the American Friends Service Committee and was one of 29 such "community projects and work camps" scheduled across the United States this summer. It was held on camp grounds leased from a local YMCA and attendance was open to teen-agers of all faiths.

"They said we attacked ourselves at Pearl Harbor," said the daughter of a newspaper publisher who exposed the seminar, Edward H. Harris of the Richmond *Palladium-Item*.

The YMCA camp director took issue with seminar leaders who, he said, asserted that the United States wanted war and that other countries wanted peace.

Among seminar speakers was the Rev. Maurice McCrackin of Cincinnati, pacifist minister who has served a jail term because he refuses to pay income taxes.

Officials at nearby Earlham college stressed that the extreme views expressed at the seminar were not representative of Quaker thought and practice.

The American Friends Service Committee is a social action agency organized by Quakers which gets support from many yearly meetings of Friends. It is independently supervised, however, and includes among its constituents numbers of non-Quakers.

Cutting Ties

The 4,300-member First Baptist Church of Wichita, Kansas, voted last month to withdraw from the American Baptist Convention.

By a vote of 739 to 294, the congregation—one of the largest in the ABC—chose to cease affiliation in protest against the convention's continued membership in the National Council of Churches.

Last March, the congregation had endorsed action by its board of deacons withholding financial support from the convention because of its NCC ties.

Proponents of the withdrawal declared that the NCC's "policies and plans are not in accordance with the faith and practices" of the congregation. Also cited was (1) alleged Communist influence among NCC leaders, (2) the ecumenical movement's advocacy of a "universal church," and (3) NCC pronouncements on social, political and economic issues in violation of the Baptist principle of Church-State separation.

GIGANTIC RALLY HIGHLIGHTS BAPTIST CONGRESS

The Baptists' tenth World Congress turned out to be a historic display of strength, all the more remarkable because it occurred in the world's largest predominantly-Catholic country: Brazil.

Highlight of the eight-day conclave in Rio de Janeiro was a climactic rally with evangelist Billy Graham, who described his audience as the largest he has ever addressed. Most conservative estimate of the crowd at Maracanã Stadium was 130,000. Others gave it as nearer 200,000 (one report said another 100,000 were turned away). *Time* says an estimated 50 per cent of the audience was Catholic. The turnout and the overall reception given the Baptists exemplified the current Protestant surge in Latin America.

Graham preached an evangelistic sermon, ending with his customary appeal for decisions. Perhaps as many as 20,000 stood to their feet to indicate faith in Christ. About 12,000 of these had the benefit of a subsequent counselling session.

Brazilian observers had high praise for Graham's interpreter, the Rev. João Soren, 52, newly-elected president of the Baptist World Alliance, which represents more than 23,000,000 Baptists in 107 countries and which sponsors the quinquennial congress. Soren, a native of Rio, has been pastor of the city's 2,800-member First Baptist Church since 1935.

Rain and wintry mists plagued early sessions of the congress, which nonetheless drew 12,500 official delegates representing at least 67 countries. The delegate total matched highs reached at previous congresses in Atlanta (1939) and Cleveland (1950).

Theme of the congress, taken from Philippians 2:11, reflected its international flavor: "Every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Even Soviet Russia and its satellites were represented. Delegates honored their Baptist brethren behind the Iron Curtain by electing the Rev. Jakob I. Zhidkov a BWA vice president. Zhidkov of Moscow is president of the All-Union Council of Evangelical Christians (Baptists).

Other vice presidents elected, nine in all: William R. Tolbert, vice president of Liberia; Dr. Joseph H. Jackson, president of the National Baptist Convention, U. S. A., Inc.; Dr. V. Carney Hargroves, pastor of Philadelphia's First Baptist Church; Lan Chi Fung, president of Hong Kong College; the Rev. Alfonso Olmedo of Buenos Aires; Mrs. Louise

Paw of Rangoon; the Rev. Alan C. Prior of Sydney, Australia; and Dr. Henri Vincent of Paris.

Elected general secretary of the BWA was Dr. Josef Nordenbaug, president of the International Baptist Theological Seminary near Zürich, Switzerland. He succeeds the retiring Dr. Arnold T. Ohm.

Keynoter was W. D. Jackson of London, who reaffirmed Baptist belief in "one Lord, one faith, and one baptism." "We Baptists accept the Lordship of Christ," he said. "We say to earthly rulers that they are mortal men who have no power over the immortal souls of their subjects. We respect Martin Luther and the reformers. Yet we wish that they had broken away from the state churches."

Pronouncements adopted by the delegates called for (1) world-wide acceptance of the principles of religious liberty, (2) an end to the arms race, (3) elimination of racial injustice, (4) feeding the hungry, and (5) strengthening of the United Nations as a means of achieving world peace.

Delegates also approved a proposal sponsored by Sunday School leaders of the Southern Baptist Convention that an international Baptist convention for Bible study and membership training be held in 1965.

Here are reports from other religious meetings of the late spring and early summer:

At Cleveland—Because Cleveland is populationwise one of the nation's most heterogeneous cities, its Sheraton-Cleveland Hotel seemed to provide an appropriate setting for a significant development in the attempted merger of the Congregational Christian Churches and the Evangelical and Reformed Church as the "United Church of Christ." If this merger seemed to lack the finality (and fluidity) of nearby Cuyahoga's union with Lake Erie, one was reminded that a fusion of "two diverse forms of church organization and government" was a task which had "never before been attempted in American Protestant circles."

The latest chapter of a rather fascinating 19-year-old story was written July 7 during the three-day Adjourned Meeting of the Second General Synod of the UCC. In a climactic mid-afternoon action, delegates voted unanimously to accept a constitution. When searching

eyes saw no dissenter rise, the assemblage stood to applaud, sang the Doxology, and were led in a prayer of thanksgiving.

Jubilation was heightened by the fact that only a year ago in Oberlin delegates had sharply divided over parts of the constitution presented then, thus necessitating this adjourned meeting. In the meantime, a 30-member commission sent the proposed draft to the 5,506 Congregational Christian and the 2,742 Evangelical and Reformed churches, then considered more than 500 resulting communications while preparing the revised draft which was passed by this session.

While still following lines laid down by the Basis of Union—agreed upon in 1957 by the E&R Church and the General Council of the Congregational Christian Churches—the revised draft met with far less opposition than its predecessor. Delegates proved ready to listen to proposed amendments and just as ready to vote them down. Less than nine hours of deliberation saw 22 rejected while 12 minor changes were accepted.

General Synod rights of representation are divided equally between CC and E & R churches until such time as the merger may be consummated. Since CC outnumber E & R members 1,419,171 to 810,007, theirs is expected to be the preponderate influence, depending on whether they vote to enter the union in sufficient numbers. However, enough Congregationalist delegates showed up in Cleveland to outnumber their E & R counterparts 436 to 261.

An E & R delegate rose to voice a sentiment he said was shared by others: "I feel we've adopted a Congregational polity." That many Congregationalists feel their polity has been sacrificed in the interests of merger only highlights the elusiveness of an Hegelian masterpiece—synthesis of Congregational and Presbyterian polities.

In a stormy session in Oberlin last year, Congregationalists were in full cry after certain portions of the constitution. Commission Chairman Dr. Gerhard W. Grauer remarked in Cleveland that the chief areas of revision in this year's document were in underscoring the autonomy of the local church and altering the board and agency structure of UCC. The question of how responsive the boards should be to General Synod desires aroused debate which was resolved when church leaders presented a united front. But some Congregationalists voiced uneasiness with their missionary showing, pointing to a "national standing of 51st in per

capita giving for foreign missions" in relation to their purported standing as first in per capita wealth of their membership.

The constitution asserts the "autonomy of the local church" to be "inherent" and denies to General Synod, conference, and association the right to abridge this autonomy "at any future time." There was opposition to this sort of "legislating for future generations," but one delegate expressed unconcern either way inasmuch as the constitution may be amended.

A move to allow the church president to be designated "presiding bishop" was drowned in laughter.

The local church retains the right to "formulate its own covenants and confessions of faith," not being bound to accept the statement of faith approved by General Synod in Oberlin last year. When the attempt was made to assure compatibility of local church confessions with Trinitarian statements elsewhere in the constitution, one delegate warned his fellows: "If you want a merger, then lay off this paragraph." Some were opposed to the constitution's owning the faith "expressed in the early creeds," while others were wary of leaving the churches free to adopt Unitarian confessions. Delegates voted against restricting local autonomy at this point.

An attempt to amend the constitution on baptism to make room for Quakers who believe only in spiritual baptism received little support.

The synod approved United Church by-laws, with minor editorial changes, for submission to next year's synod. Opposition was roused by stipulation that ministerial students are expected to graduate from seminaries approved by the Council for Church and Ministry. A commission member in an aside said he believed this stricture referred to academic standards rather than the theological complexion of a given seminary, though a "very fundamentalist school could be ruled out." Yale Divinity School's Dean Liston Pope compared the "close control" by association over students as outlined in by-laws to the Anglican system, but was assured that the by-laws are in any case not "mandatory," though "normative."

Before the constitution may be declared in effect by the Third General Synod meeting July, 1961, in Philadelphia, it must be approved by two-thirds of the E & R synods—where no difficulty is expected—and two-thirds of the CC Churches which take part in the voting. This latter balloting holds the key to the future of the United Church of Christ. It is reported that thousands of CC

ministers and laymen, led by United Church Co-President Fred Hoskins, will "hit the road" to urge approval of the constitution. Dr. Hoskins expects no abatement in the opposition of three organizations which are actively resisting merger. He identified them as: the Continuation Committee of Congregational Christian Churches, with headquarters in Chicago; the League to Uphold Congregational Principles, Hartford, Connecticut; and the National Association of Congregational Christian Churches, Milwaukee, Wisconsin.

Dr. James Wagner, the other UCC co-president, seemed unable to impute worthy motives to opponents of the merger, the achievement of which he felt had originally required only some intelligence and Christian grace. "Rather . . . we have had always to labor under a shadow which was not a healing shadow, a shadow of dissent, of doctrinaire opposition, of litigation and the threat of litigation . . . under the constant haunting of this ill-dispositioned spectre of the litigious spirit."

Wagner reported 11 instances where local churches of the two merging denominations have already united.

Hoskins pointed out that while the E & R church is technically in the UCC by virtue of its more centralized polity, CC churches must vote their way in. Until the constitution is approved, UCC agencies are technically not functioning.

Soaking Songfest

"Singing on the Mountain" is a great tradition in western North Carolina. Hundreds of families annually set aside an early summer Sunday for a trek to Grandfather Mountain, where in song and sermon they echo the Gospel message across the laurel-crowned Blue Ridge heights.

This year the dawn-to-dusk songfest was marred by continuous rain, so that an estimated 15,000 men, women, and children were obliged to stand under dripping trees. Some 2,000 families had arrived the day before and had pitched tents in an adjoining meadow.

"Singing on the Mountain" began as a Bible class outing 36 years ago. The 1960 edition proved that Appalachian country people are more loyal than ever to the tradition founder, 89-year-old Joe Lee Hartley, who owns Grandfather Mountain.

Just before going home, delegates heard a hopeful report on a Federal lawsuit challenging the merger's property rights in the church boards. No further developments are expected until October, and it was hoped churches would not on this account delay approval of the constitution.

Many look hopefully upon this merger as but one step in the organizational unification of Protestantism. This thought tempered some of the floor debate. Delegates left unchanged a constitutional provision granting General Synod power to "encourage conversations with other communions and when appropriate to authorize and guide negotiations with them looking toward formal union." They defeated an amendment requiring concurrence of two-thirds of all UCC local churches for any future denominational merger. They also overrode a plea of the E & R's Magyar Synod representatives for continued identity in the new church as violation of UCC's geographical principle of organization.

It was reported that both the Christian Churches (Disciples of Christ) and the Council of Community Churches have gone on record in their national deliberative sessions favoring union with the United Church. Said Chairman Crauer: "Today marks another step on the road toward the reunion of the Body of Christ." But apart from other doubts, many were waiting to see the reaction of local Congregational churches to the new constitution. F. F.

At Virginia, Minnesota—Delegates to the 70th annual convention of the Finnish Evangelical Lutheran Church (Suomi Synod), which is negotiating a merger with three other Lutheran bodies, voted preliminary approval of constitutions to be employed in the projected new church. A referendum scheduled for next February will determine whether the 36,000-member synod definitely goes through with the merger.

At Long Beach, California—"Bible-believing Christians" are urged to dissociate themselves from the National Council of Churches in a resolution adopted by the 29th annual conference of the 126,000-member General Association of Regular Baptists. The resolution charged that Communists or Communist-front authors wrote at least 34 books of 260 which appear on a recommended reading list issued by the NCC's Department of Racial and Cultural Relations. Nine are attributed to Communist poet Langston Hughes.



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Another resolution, which calls upon the Defense Department to consider a reissue of a controversial Air Force manual, said critics of the text are falsely describing it as a slanderous attack on faithful churches and clergy in general.

Dr. Paul Jackson was named to succeed Dr. R. T. Ketcham as National Representative of the GARB.

At Champaign, Illinois—Plans were unveiled for the relocation of Bethany Biblical Seminary at the 174th annual conference of the Church of the Brethren. The 200,000-member denomination's only graduate theological school, now located in Chicago, will be moved to a 60-acre site at suburban Lombard, Illinois.

At Cape May, New Jersey—Discussions of economic problems and needs of senior citizens highlighted the biennial meeting of the Religious Society of Friends (General Conference). A number of economists addressed the meeting in connection with round-table discussions.

At Mankato, Minnesota—Strained relations in the Lutheran Synodical Conference of North America was the chief concern of delegates to the annual convention of the Evangelical Lutheran Synod. A special convention in November is to determine whether the synod remains a member of the conference. Many of its ministers are critical of alleged "unscriptural" practices by the Lutheran Church-Missouri Synod, which also belongs to the conference.

Elmer Gantry

It was cool and comfortable in the theater, and I was short of sleep. The leading character of the movie, posing as a priest, seemed to be deceiving a nun in the dark before the high altar of his church. Two reels later he was framed by a prostitute-with-photographer, and as the picture ended he threw off his robe with the announcement that he was putting away childish things.

A second feature came on, and now the hero was a Communist agitator, the son of a rabbi. He used knockout drops to lead astray his lady commissar boss, and two reels later was framed by a prostitute into giving away atomic secrets. At film's end he renounced the teachings of Marx-Lenin, saying he had put away childish things.

By this time I knew I was dreaming; after all, Hollywood knows how to avoid sacrilege! So I awoke and found on the

screen, thanks to United Artists, a Protestant evangelist betraying a deacon's daughter and turning her into a prostitute. A couple of reels later she framed him (there is more brothel than church footage in this picture). The camera pans back to the tabernacle to survey the unordained Rev. Mr. Gantry (Burt Lancaster) serially seducing the evangelist-healer (Jean Simmons) and her choir director (Patti Page) with the techniques he learned as a traveling salesman.

Hollywood is quite indignant about this "mockery of Christian beliefs" and unlike author Sinclair Lewis (who wrote the book in 1927) decides such villainy requires judgment. Scriptor Richard Brooks (or is it God?) thereby arranges a cigarette butt to burn down the tabernacle and consume the hypocritical tooters of "Onward Christian Soldiers." Caught in the blaze with all her cheesecloth is Sister Falconer (Miss Simmons) who receives her divine revelation from shooting stars, and who preaches by rolling her eyeballs, causing children to see the "virgin mother" on the roof.

Virtue, represented by a doddering parson and a doubting-drinking newshawk who dictates his copy at 164 words a minute, triumphs. As for Gantry, he decides that the Bible is the real instigator of all the muck and char, and puts it away with other "childish things."

Only twice does Mr. Lancaster seem natural: once when brawling with hoboes in a boxcar, again when smashing a small man and pitching him unconscious downstairs. For the rest, he not only acts a phony part, he looks phony acting it. It is not all his fault. While his sermons are delivered with incredible sloppiness, they are scripted by someone who apparently never got inside the flap either of a revival tent or a New Testament.

Technically, much is lacking: the sound track fails to synchronize, dramatic scenes are contrived and unnatural, details are handled with consummate ignorance. More serious, the film is a patent attack on the whole Church of Jesus Christ. As celluloid it is even more unbelievable than the book it distorts, except to those who live where truth is in chains. Moscow will queue up for *Elmer*, and Ehrenberg's raves will match the New York critics'.

The Church is not invulnerable. She welcomes social treatment from responsible quarters, and deserves better than a "low blow" purportedly aimed at someone else. Christians are human beings, not dessicated Hollywood corpses who look as if they would sell their souls for gin or orange juice.

S.E.N.V.

A. H. Ackley

The Rev. Alfred Henry Ackley, a Presbyterian minister who was one of the most noted of contemporary Christian composers, died last month at Whittier, California. He was 73.

Ackley was best known for Gospel songs such as "He Lives," "Heartaches," "God's Tomorrow," "Song of the Soul Set Free," and "At the End of the Road." He had teamed with his late brother, B. D. Ackley, in more than 5,000 compositions.

Once associated with evangelist Billy Sunday, A. H. Ackley had more recently been writing for the Rodcheaver-Hall Mack Company, publishers of church music. He is survived by his wife and two sons.

'This Is Death'

Mrs. Helen Frazee-Bower, Christian poet, died at Campbellsville, Kentucky, June 25.

A prolific writer for many years, Mrs. Frazee-Bower more recently devoted herself to penning words for hymns and Gospel songs. She developed 38 such selections in the last two years of her life, nine of which have already been set to music by her composer husband, William M. Bower, formerly of the Los Angeles symphony and philharmonic orchestras.

Several of Mrs. Frazee-Bower's poems have already appeared in CHRISTIANITY TODAY. The following, hitherto unpublished, was one of her last:

THIS IS DEATH

This is not death, but triumph and reward:

To walk by faith through all life's little day

And then, at eventide, to meet the Lord
And hand in hand with Him to go away.

This is not death—this is abundant life,
Eternal life, the freeing of the soul
For bliss beyond earth's time of toil and strife.

This is not death, but the immortal goal.

But this is death: In trespasses and sin
All through life's journey carelessly to roam;

To find the Door—and never enter in;
To see the Truth—and never take it home.

Unmindful of the Christ, to draw each breath

As though this world were final. This is death.

PEOPLE: WORDS AND EVENTS

Deaths: Dr. Thomas J. McCrossau, 95, retired Presbyterian minister; in Los Angeles . . . Dr. Benjamin L. Olmstead, editor of Free Methodist Sunday School literature; in Chicago.

Retirement: From the presidency of Messiah College, Dr. C. N. Hostetter, Jr.

Elections: As bishops of The Methodist Church (North Central Jurisdiction), Dr. T. Otto Nall, editor of the *Christian Advocate*; Dr. Ralph T. Alton, pastor of the First Methodist Church in Appleton, Wisconsin; and Dr. Edwin R. Garrison, church headquarters administrator in Indiana . . . as president of the Lutheran Laymen's League, Harry G. Barr . . . as moderator of the Church of the Brethren, Dr. Charles E. Zunkel . . . as moderator of the Reformed Presbyterian Church in North America, Dr. Richard W. Gray.

Appointments: As acting administrative officer at Northern Baptist

Theological Seminary, Dr. Benjamin P. Browne . . . as executive secretary of the United Presbyterian Department of Chaplains and Service Personnel, Navy Chaplain (Captain) Harry C. Wood . . . as president of Tacjon (Korea) College, the Rev. John E. Talmage, succeeding Dr. William Linton, founder and first president of the Southern Presbyterian mission school, who now retires from the mission field after 48 years of Korean service . . . as United Presbyterian commission representative in Korea, Dr. Samuel Hugh Moffett . . . as head of the department of Christian education at Manhattan Bible College, Dr. Charles R. Gresham; as professor of humanities and missions, Dr. James G. Van Buren.

Awards: To the four chaplains of the sunken U.S.S. *Dorchester*, known for one of the most heroic acts of World War II (forcing their life jackets upon men without them), specially-designed Congressional Medals of Honor.

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POSTCARD POEMS

I was delighted to receive two postcards from Pastor Peterson, who yielded to family pressure and is vacationing at the seashore. Each had the familiar doggerel with the pastor's impressions of his last resort.

Seaside

Call it a vacation
By a mountain stream,
Where the lonely quiet
Makes you want to scream?

Take me to the Boardwalk
Where the nights are bright—
Neon-lighted mob scenes,
Noise and appetite,

Pizza, hoagies, pop corn
Roller coaster rides;
Screaming, streaming, pounding
Dissonance that hides
Deep below the shrillness
Thunder from the tides.

Novelty Shop

"Come in and browse"
Says the sun-bleached sign;
The pleasure's yours
And the profit's mine.

By day and night
Twenty years and more,
Sam Schwarz keeps watch
On his resort store.

He munches bread
While he rings up sales
And counts out change
Under broken nails.

The frowsy dolls
On his counter-top
Have been pushed back
For a newer crop.

Of plastic guns
With their cartridges—
His goods in trade
For the savages.

He sells sun creams,
And some floppy hats,
And rolls of film,—
Even baseball bats.

But now his store
Has in new wide racks,
The sexy lure
Of the paper-backs.

In the cash belt strapped
Under Sam's gray shirt,
His seductive wage—
He has hit pay dirt.

EUTYCHUS

NEO-ORTHODOX DILEMMA

Dr. Bell in his inspiring article in the May 23 issue reminds us that neo-orthodoxy sees the Scriptures as relevant "only as the Bible speaks to a man . . ."

It is a fairly well-known fact that neo-orthodoxy is a reaction against both liberal and conservative theology. The tension, as the neo-orthodox sees it, arises on the one hand out of the fact that the liberal does not see the Bible as the Word of God at all because of his over-emphasized intellectualism; and the conservative is accused of "bibliolatry" because he accepts all the Scripture as the Word of God. It is precisely at this point, however, that the neo-orthodox have no leg on which to stand, especially if they take their own maxims seriously. Cranted that the validity of the Bible must be viewed subjectively (i.e., as it speaks to man), the liberal can argue back "I reject the Bible completely because none of it speaks to me"; and the conservative can argue "I accept all of the Bible because all of it speaks to me." Therefore, it will readily be seen that neo-orthodoxy must either give up its basic principles, or cease to be critical.

JOHN C. SCOTT

Waldo Congregational Church
Brockton, Mass.

MORALITY THEN AND NOW

I recently visited three United Presbyterian churches in the Southwest. In the three adult Bible classes that we attended Scripture was never read, nor was it anymore than remotely referred to except in two discussion groups. . . . All three churches were using the same literature which constituted a series of lessons on modern behavior problems. The effort on the part of the literature was to illustrate that since the New Testament had been written in another

time and under different conditions from ours, we would more or less have to adjust its views to suit present day conditions. I, of course, could not help but ask what problem of morality existed then that does not exist today, or vice-versa. There were a few weak attempts at reply but nothing of a concrete nature. The fact is that as I study the New Testament I become increasingly apprehensive as to the close parallel of thought, attitude and action on the part of our present day generation and the thought, attitude and action of those in Israel at the time of Christ.

Pensacola, Fla.

H. M. WEIS

ENGLISH SMITH

This reader was doubly delighted with your extended quotation from Professor A. E. Wilder Smith (June 20 issue).

Professor Smith is an Englishman and not a Norwegian. Not only is this man a gifted researcher and lecturer in the sciences, but he is also one who has preached the Gospel in three languages—English, French and German—and who has been most active in the ministry of the German *Studentenmission*.

JAMES S. KIEFER

General Director

International Child Evangelism
Fellowship
Grand Rapids, Mich.

UNIVERSITY ABROAD

Having worked in New York as a missionary among the Spanish-speaking people for three years, I would hope the university could be as heavily endowed as possible in order that the tuition would not be too high, and along that same line, that a strong program of evening studies be included. . . . In all of Spanish America there are scarcely any Christian colleges, let alone universities? Given the overwhelming importance of a Christ-centered liberal education, this is something of such strategic necessity that it seems we *must* have it soon. Along with CHRISTIANITY TODAY's backing of a large Christian university in the U. S., how about backing at least one branch in Latin America? While we're thinking and praying big, why not think *really* big?

ELISABETH F. ISAIS
San José, Costa Rica

Books in Review

THE PERSON AND WORK OF CHRIST

The Christology of the New Testament, by Oscar Cullman (Westminster Press, 1959, 342 pp., \$6.50), is reviewed by Dr. David H. Wallace, Associate Professor of Biblical Theology, California Baptist Theological Seminary.

The scholarly reputation of Professor Oscar Cullmann, who stands in the front rank of contemporary European scholars, is further enhanced by this major contribution to the study of the person and work of Jesus Christ. It is invigorating to read this book, for it is Biblical Theology as it ought to be written. Cullmann's prime intent is to exegete the New Testament data on this subject, and only secondarily does he maintain a dialogue with Bultmann, Dodd, and others. His aim is not polemic, but exegetical and theological. While his purpose is not argument, the author nonetheless clearly differentiates his method from that of Bultmann by committing himself to philological-historical treatment of the text.

Heilsgeschichte, or "redemptive history," is the larger context of the development of the theme of the book. Cullmann sets forth Christology on the basis of the names of Jesus which our Lord used of himself, or which were used of him by the early Church. The author is not reluctant to claim the benefits of form-criticism, for at every level of the Gospel tradition we encounter the testimony of the primitive Church to a supernatural Jesus. This concern of the early Christian community serves as a means of recovering historical reality.

All the New Testament names and titles of Jesus are grouped in four classes. The first part of the book is devoted to those titles which bear on the earthly work of Jesus: these are Prophet, Suffering Servant, and High Priest. The second part treats the titles indicating the future work of Jesus: Messiah and Son of Man. Thirdly, the present work of Christ looks to the expressions Lord and Saviour. Lastly, the pre-existence of Christ is suggested by Jesus the Word, Son of God, and God. Every title of Jesus is examined in the light of parallel or similar titles in comparative religions, the history of the title in Judaism, Jesus' own usage, and the understanding of the title by the early Christian writers. In such a technical study it would be easy to become lost in complexity of

detail, but Cullman reflects good pedagogy in providing frequent and concise summary statements. Clarity is often the first casualty of scholarship, but Cullmann nicely avoids this pitfall.

The book is freighted with provocative ideas and interpretations. It is inevitable the reader may find some suggestions that are not entirely compelling. But the New Testament scholar ought to be cautious and reserved in disagreeing with so competent an authority. Cullmann cites Mark 11:1 in reference to the voice from heaven (p. 66 ff.) and says this is a summons to Jesus to become the *ebed Yahweh*. The author regards the baptism, therefore, as a sign primarily to Jesus prompting his self-awareness of the role of Suffering Servant. The reader may infer that Jesus was not informed about this prior to his baptism. However, Matthew 3:17 represents the voice as directed to the spectators of the event. May it not plausibly be understood from Matthew's account that the voice is a pronouncement to the crowds as well as a sign to Jesus? Luke 2:41-52 implies that long before his baptism Jesus knew in some degree his nature and mission.

Not all will agree with Cullmann's assertion (p. 170) that the *Imago* was lost at the fall. The author sides with Barth in conceiving the *Imago* as relational rather than substantial. Over against the alleged loss, Genesis 9:6 strongly implies the survival of the *Imago*, even if in damaged form.

Perhaps the thesis most exposed to criticism in the entire book is the virtual equation of the Greek *eikón* (image) with *morphé* (form, essence, nature), especially in relation to Philippians 2:6-11. Cullmann states that Philippians 2:6 "does not refer to Jesus' divine 'nature,' but rather to the image of God which he possessed from the beginning" (p. 176). This would seem difficult to maintain in the light of Greek lexicography and the general exegetical tradition of this passage. Cullmann's conclusion reasserts itself throughout the book when the kenosis passage is discussed. If this

exegesis is accepted, then what is meant by Jesus being "equal with God"? Moreover, if the *morphé* is equated with the image of God, what is to be done with the image of the servant in verse 7? Does the servant bear two images? Altogether, it is better to hold to the idea of essence or nature in *morphé*, and to regard *eikón* as the external manifestation of essence. Cullmann's exegesis proceeds from his concept of *Heilsgeschichte* which rules out the possibility that the New Testament has any concern for the nature of Jesus Christ. Any metaphysical statements in the Bible are reinterpreted so as to avoid "later Greek speculations about substance and natures" (p. 306). Cullmann is caught in an inconsistency here, for several titles of Jesus reflect his nature and not only his deeds in self-revelation. Logos, Son of God, and God all affirm the nature of Christ. *Heilsgeschichte* is a comprehensive and useful method of interpretation, but its usefulness is defined by its fidelity to the rights of language.

Cullmann disavows any attempt to be "conservative" or to refute the "liberal," but he candidly states his presuppositions in the beginning of the book, and his goal is to lay bare the New Testament teachings concerning Jesus Christ according to the insights afforded by *Heilsgeschichte*. His presuppositions and methodology lead him into direct conflict with the radical school of criticism. For example, he compellingly argues against Bousset and Bultmann in their determination to see even the Aramaic expression *Marànâthâ* (I Cor. 16:22) as a non-Palestinian confession about Jesus. Cullmann points out that there is no other explanation for this phrase but that it is an early ascription of Deity to Jesus Christ by the Palestinian church (p. 214). This militates strongly against Bousset's theory in *Kyrios Christos*. Writing of Jesus as Logos, Cullmann refuses to explain John's use by resorting to Philo or the comparative religion solution. He firmly identifies the Logos with the historical Jesus of Nazareth "who is God's definitive revelation to the world in human life" (p. 264).

Apart from a few minor printing errors, such as the incomplete pointing of the Aramaic (p. 71), two errors in Greek breathing signs (pp. 120 and 318), and a misspelled word (p. 289), this is an attractively prepared book. Professors C. A. M. Hall and S. C. Cuthrie deserve an expression of thanks for an able and readable translation.

Professor Cullmann has set a high standard of biblical scholarship in this

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DAVID H. WALLACE

NIEBUHREAN APOLOGETIC

The Thought of Reinhold Niebuhr, by Gordon Harland (Oxford, 1960, 298 pp., \$6.00), is reviewed by Edward John Carnell, Professor of Ethics and Philosophy of Religion, Fuller Theological Seminary.

Edgar Sheffield Brightman once observed that Niebuhr is majestically indifferent to his critics. I should say that as long as Niebuhr is flanked by dedicated disciples, such as the author of this book, he can well afford to be indifferent. The author has drawn a bead on most of Niebuhr's major critics. He has charged them with lifting a teaching out of its context, or with neglecting some counterbalancing element in the vast Niebuhr literature.

Despite the Niebuhr-can-do-no-wrong approach, this is a pleasing book. It sets forth the manner in which Niebuhr defends Christian love as a limiting ideal which simultaneously inspires and judges all partial attainments of justice in history. Another strong point is its artistry in showing how some of Niebuhr's thoughts have been enriched or discarded in time's passing parade.

The sparkle of concise writing is lost, however, by the author's habit of quoting long passages from Niebuhr, only to turn around and summarize what Niebuhr has already said so effectively. Moreover, the reader looks in vain for any serious attempt to evaluate Niebuhr's thoughts by the precise claims of Scripture. The author is content to judge Niebuhr from an existential, rather than an exegetical, viewpoint.

All in all, this is a worthy book, for it helps us appreciate how one of the great thinkers of our day has applied the Christian faith to prevailing social, political, and economic issues. Niebuhr

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may not say the last word on a subject, but what he does say is authentic, germane, and arresting.

EDWARD JOHN CARNELL

CHRISTIAN CULTURE

The Historic Reality of Christian Culture, by Christopher Dawson (Harper, 1960, 124 pp., \$3), is reviewed by C. Gregg Singer, Professor of History at Catawba College.

Christopher Dawson, distinguished guest professor of Roman Catholic Theological Studies at Harvard University, and eminent Catholic spokesman, has set forth in a compelling manner the Thomistic concept of the relationship that should exist between Christianity and culture at all times. He freely and rightly admits that the great secularization of culture which took place during the nineteenth century is the great scandal of modern Christendom. Dr. Dawson fully recognizes that our contemporary civilization is not only not Christian but actually the product of 200 years of progressive secularization, during which the distinctively Christian institutions and social standards have been gradually eliminated. Although he is able to find in both Europe and America certain vestiges and marks of culture that was at one time distinctly Christian, he believes that we are now living in what is essentially a post-Christian world, and that our present vague attachment to Christian moral ideals is temporary. He feels that unless there is a definite restoration of a Christian culture, modern civilization will become more positively and aggressively secular in its character and will show a great hostility to the Gospel.

The only hope for the West in its present dilemma is found in the historic reality of Christian culture, and in this concept lies the way to a renewal of human life. Dawson clearly rejects the idea of a return to the old alliance of Church and State to restore this Christian culture, and declares that it is the very nature of Christianity to be a world-transforming movement. Although Christianity for Dawson is to be interpreted in terms of the encyclicals of Pius X and Leo XII, he nevertheless accords to Calvinism a greater role in our cultural heritage than is customary for Roman Catholic apologists.

There is a great deal of value in this book for the evangelical reader, and the reviewer is impressed with the fact that Professor Dawson comes much closer to a true delineation of the cultural issue

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confronting us today than do contemporary liberal attempts in this direction. It is unfortunate that the author seems to imply that the Reformation, as well as the Renaissance, was the cause of the secularization of Western civilization, but it is not a major point in his thesis and should not blind the reader to the many merits of the book.

C. GREGG SINGEN

THE SMALL COLLEGE

The Small College Meets the Challenge, by Alfred T. Hill (McGraw-Hill, 1959, 215 pp., \$4.95), is reviewed by James Forrester, President-elect, Gordon College.

The past decade has been famous for predictions of the doom of the small colleges in America. But the vitality and the missionary zeal of small college leadership were not appraised by the pessimists as factors of such relevance as Dr. Alfred T. Hill, executive secretary of the Council for the Advancement of Small Colleges, has proved them to be.

The Small College Meets the Challenge is the story of the Council since its organization in Chicago, April, 1956. It is more than mere history, however; it is a document breathing the vital air of creativity and courageous initiative at a strategic point for American culture. The book is dedicated to Dr. Wilson Compton whose counsel has been widely sought in college program improvement. His encouragement has enabled these "forgotten colleges" to "increase their visibility."

The potentialities of small colleges are now important to the higher educational future of America. Individual colleges have had difficulties attracting support, but as a group they have been highly successful.

The importance of smallness is apparent. The real pioneering has been done where there has been no need "to buck an idea through the departmental organization" (p. 26). The potential of the small college has already been demonstrated through the response from those sources of help which have heard the Council's messages. As a group the small colleges can meet the challenge of "diversity and independence" in American education.

The Council has used the workshop technique in arriving at an answer to the question "What should the small liberal arts college be?" Criteria for self-evaluation emerged from these discussions to which all church-related college administrators could profitably give atten-

tion. Each school must have a special character and affirm it in the "jungle of pressures" (p. 42) if it is to merit support and survival. The Council's workshops have led to the achievement of mutual insights and common effort which might not have been possible out of such diversity as is represented in their membership.

The philosophy of the Council is embodied in the author's words: "When you consider the controls of bureaucracy manifested in state and Federal government and the red tape of big business today, the trend toward conformity is so impressive that you wonder if there is any place left for 'rugged individualism.' . . . One place to look is in the small colleges. There are challenging opportunities for trustees and presidents in these institutions which are not hindered by tradition but are free to experiment boldly with both the content and form of the academic program."

The CASC has been practical in its approach and has obviously motivated corporation and foundation executives to rally to the cause. Methods provide factual information rather than appeal based on self-pity. The appendix of the volume is an up-to-date revision of *The Directory of Small Colleges* which appeared in 1958.

The function of CASC is clearly spelled out in the book. It is to serve the small colleges in research, coordination of effort, public relations, and fund raising. The results, in so short a period, have validated the basic hypothesis of the value of the small American college. The gains can be interpreted in terms of great encouragement for the small evangelical colleges. The spirit and substance of the volume are a strong antidote to the prevailing "other-directedness" of higher education. JAMES FORRESTER

CHRISTIAN SCIENCE

Christian Science Today, by Charles S. Braden (Southern Methodist University Press, 1958, 432 pp., \$5.95), is reviewed by Harold Lindsell, Dean of the Faculty and Professor of Missions at Fuller Theological Seminary.

Braden, in retirement after having served as a missionary and later as professor at Northwestern University, has authored this latest volume on Christian Science. The effort is a noble one. Much research has gone into it and the resultant product is one of which he can be proud. By way of background for the uninitiated, he has two valuable

introductory chapters on Mary Baker Eddy and the organization of the Church of Christ, Scientist, up to the time of the founder's death.

The bulk of the book deals with the internal and external struggles of the cult since Eddy's decease. Braden carefully delineates the internal battle waged when conflicting factions sought to control the organization. The numerous law suits are recounted. For an organization that denies the reality of matter, the legal warfare of the cult fully bears out the paradox of its unsound philosophical presuppositions. The accounts of schismatic, heretical, and nonconformist Christian Scientists are fascinating. The ultimate emergence of a monolithic, totalitarian structure and its rigid and unyielding use against dissidents is documented carefully. The control of thought, publication, teaching, and personal conduct over the individual staggers the imagination.

On page 10 Braden says, "Any group which makes the Bible the basis of its faith and makes Christ so central as Christian Scientists do can hardly be refused the name Christian." This value judgment certainly does not represent the consensus of the Christian Church today as witnessed by the fact that Scientists are excluded from every evangelical organization as being non-Christian.

This book is a first class piece of work and worthy of study.

HAROLD LINDSELL

IMPORT OF BETROTHAL

Engagement and Marriage, by the Family Life Committee of the Lutheran Church—Missouri Synod (Concordia, 1959, 207 pp., \$3), is reviewed by E. P. Schulze, Minister of the Lutheran Church of Our Redeemer, Peekskill, New York.

Studying betrothal in its relation to marriage, the authors trace the history and implications of engagement from the ancient Hebrews down to the present time. They deny the older Missouri Synod view that Christian engagement is substantially the same as Hebrew betrothal, that consent constitutes the essence of marriage and that engagement is tantamount to marriage in binding force. They make concessions to current mores in seeming to agree that engagement nowadays means that a couple is "partly but not completely committed," and in stating that ordinarily young people should not be disciplined ecclesiastically for breaking engagements.

Luther insisted that engagement, to be valid, must have the consent of the parents of the parties, and most Lutherans are, no doubt, in staunch agreement with his opinion. "Lutherans hold that marriage must be entered into by mutual promise of contracting parties, given with the full knowledge and consent of the contracting parties' parents. Neither children nor parents may make exception to this rule, which is based upon biblical example and ethical teaching" (*Lutheran Cyclopedia*, 1954, p. 655). If young people nowadays would follow that wholesome principle with consecrated hearts and full awareness of all that is implied, the likelihood of broken engagements would hardly exist, and many a young person would bless his pastor for pointing this out. E. P. SCHULZE

BIBLICAL CRITICISM

A Light to the Nations: An Introduction to the Old Testament, by Norman K. Gottwald (Harper, 1959, 615 pp., \$6.50), is reviewed by Clyde T. Francisco, Professor of Old Testament Interpretation, Southern Baptist Theological Seminary.

There is an old saying, "What you are speaks so loud that I cannot hear what you say." This book will have the opposite effect upon many evangelicals. What the author says will so antagonize them that they will not appreciate the positive values that belong to the work. The

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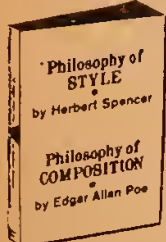
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author makes it quite clear at the beginning that those in the group to which he belongs "not only reject the premises and conclusions of verbal inspiration," but also seek the overthrow of a theory about the Bible that is historically untenable and religiously deceptive" (pp. 7-8). These are fighting words.

People who cultivate the attitude of reverence toward the Bible, not because it is a god but because here God speaks to man, are strongly offended when reading Professor Gottwald's descriptions of biblical passages. He remarks concerning the account of Genesis 6:1 ff. that there are "no other equally blatant Hebrew examples of myth" (p. 26). He accuses the Deuteronomist of being guilty of a "blatant overstatement" (p. 159). The tower of Babel account is branded as "hopelessly childish" (p. 229), and the principal claim of the book of Joshua a "jaundiced view" (p. 252). His use of the term "renege" (familiar to card players), is strangely anachronistic when describing the career of Abraham (p. 253). The Chronicler is guilty of "a grievous error in chronology" (p. 432), and the story of Esther is "symmetrically contrived" (p. 515). Holding up for ridicule the biblical description of Moses passing up and down Mount Sinai "with Herculean disregard of the climb" (p. 112), he concludes that in the Pentateuch, "instead of a biography of Moses we have a biography of Israel" (p. 113). Alt's work is said to do "great service by stressing the fact that Joshua cannot be taken at face value" (p. 155). One of his strongest statements is found on page 151: "The superiority of Israel's faith was not something patent at the start by which she rejected the Canaanites and obliterated them; her faith was as much something that only became 'superior' in the course of conflict with Canaanite religion." In fact "the Canaanites became Israelites under the kingdom of David" (p. 160). The author's lack of respect for much of the Old Testament writings is demonstrated in his explanation of the reason for the canonization of Old Testament books, due, he says, to the "national and historical impotence" of the post-exilic Jews and accordingly to their "need for stanch authority" (pp. 30-31).

When one can calm his aroused indignation at the carnage left after this "holy war" upon traditional Christianity, he discovers that Professor Gottwald has written a comprehensive and very helpful work. It is a veritable storehouse of information. The treatment of the history of the text is thorough, and the description of the contemporary world of the

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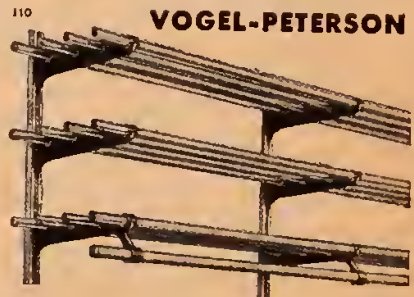


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CLYDE T. FRANCISCO

STORIES AND PAINTINGS

Behold My Glory, by William Purcell (Hawthorne Books, Inc., 1957, 160 pp., \$8.95), is reviewed by Thea B. Van Halsema, Author of *This Was John Calvin*.

As its subtitle indicates, *Behold My Glory* is a handsome volume combining "great stories from the Bible and the masterpieces they have inspired." British clergyman-author William Purcell retells the stories, and the 32 full-color illustrations are beautifully reproduced from great paintings. "The emphasis is on the life of Christ and His teaching."

Mr. Purcell is an able story teller. His language is both striking and reverent. He uses many direct quotations from Scripture, particularly in reproducing conversation. For descriptions of places, people, and customs, he draws freely from his own knowledge and imagination and thus produces an expanded version of biblical incidents. While this creates vivid unforgettable pictures in the mind of the reader, it also obliges him upon occasion to distinguish between the fiction of Purcell and the fact of the Bible. For example, we do not know from the Word that in the Garden of Eden before the fall "the beasts of the field had the power of speech," or that the plague of water turned to blood resulted from flood water of "red marl brought down from the Abyssinian mountains."

On the other hand, one appreciates anew, particularly in the Gospel stories, each place, character, and event because of the author's vivid word sketches. While Mr. Purcell pays attention to biblical verses concerning the Virgin Birth, the significance of Christ's death, his resurrection and ascension, it is as a gripping portrayal of the human nature of our Lord that *Behold My Glory* makes its impact. THEA B. VAN HALSEMA

BOOK BRIEFS

Handbook of Church Finance, by David R. Holt, II (Macmillan, 1960, 201 pp., \$5)—A practical, spiritually-oriented guide for financial planning in the local church.

Elizabeth I and the Religious Settlement of 1559, by Carl S. Meyer (Concordia, 1960, 182 pp., \$4.95)—A graphic account of events and issues surrounding the establishment of the Anglican Church.

Faith is My Fortune, by Richard L. Clark and Jack W. Bates (Pepperdine College Press, 1960, 316 pp., \$3.75)—The life story of George Pepperdine, one of America's leading businessmen who had an overmastering faith in God.

The Hymn and Congregational Singing, by James R. Sydnor (John Knox Press, 1960, 192 pp., \$4.50)—A practical and non-technical consideration of the factors that make for more effective Christian worship in song.

Strictly Personal, by Eugenia Price (Zon-

dervan, 1960, 180 pp., \$2.50)—Opens the door to realistic adventure in the personal discovery of God.

J. G. Hamann: A Study in Christian Existentialism, by Ronald Gregor Smith (Harper, 1960, 270 pp., \$5)—An introduction to the thought of a great German liberal theologian, who was highly regarded by Kierkegaard.

How to Get Along with People in the Church, by A. Donald Bell (Zondervan, 1960, 159 pp., \$2.50)—A practical manual for pastors and local church leaders by a professor of psychology in a leading theological seminary.

Nature and History, by Bernhard Erling (CWK Cleerup, Lund, 1960, 286 pp., \$4)—A study in theological methodology with special attention to motif research.

God's Son and God's World, by A. A. Van Ruler (Eerdmans, 1960, 79 pp., \$2)—Meditations on the person of Christ and the wide scope of God's creation by a University of Utrecht professor.



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REVIEW OF

Current Religious Thought

A LITTLE OVER a hundred years ago, 1858 to be precise, a directory of the clergy of the Church of England was published by a certain Edward William Cox, who was a barrister of the Middle Temple, London. Since he enjoyed the official status of a sergeant-at-law, it was not permissible for him to give his own name to the directory, and so he issued it in the name of his managing clerk, John Crockford. Such was the origin of the now well-known *Crockford's Clerical Directory*, the 78th edition of which has just been published. It is a bulky and expensive, though much consulted, work of reference, now published every other year. One of its features is an anonymous Preface, which is by custom written by a person of distinction in the Church of England who, by reason of his anonymity, is able to express outspokenly and pungently his view of the current situation in that church.

¶ The Preface to the 1959-60 edition of *Crockford* will not disappoint those who look for a provocative survey. I wish only to draw attention to some of the things the author has to say concerning episcopacy. He speaks with approval of the preservation by the Protestant Episcopal Church of America of the ancient prohibition against translating a bishop from one diocese to another—a practice not unusual in England, and which “became common at a time when the incomes of the various sees differed widely, and it was possible to arrange a *cursus stipendiorum* which began with one of the Welsh sees or the see of Hereford and worked upwards to plums such as Ely and Winchester.” Now that the incomes of diocesan bishops are comparatively uniform, financial consideration scarcely come into the picture, but it would seem that the question of prestige, associated with the more ancient bishoprics, plays a part; or one diocese may be regarded as more important than another because it is larger and more populous.

Such a view of things the writer of

the Preface finds objectionable, and he contends that “as little as possible should be done to suggest that one diocese is less or more important than another. Particularly is this so as between old and new sees. The newer dioceses have generally come into being because there have grown up big new areas of population. In them the Church has the task of establishing itself as an integral part of the community, traditions have to be formed, local patriotism developed. None of this is likely to happen if a diocese is used as a rung on the ladder to promotion. There is need, in these dioceses above all, for bishops who will stay and devote the rest of their life’s work to the development of the Church in the new urban areas. The two obvious exceptions to such a rule, if it were to be enforced, would be the archbishoprics of Canterbury and York.

¶ In England we also have what are known as suffragan bishops (44 of them) whose function is to aid the diocesan bishops in their various episcopal duties, administrative and ministerial. Their position is, however, far from satisfactory: they are subservient to their respective diocesans and, apart from having received episcopal consecration, have no proper authority or status. It is likely that none are more conscious of the anomalous position in which they are placed than the suffragan bishops themselves.

Suffragan bishops exist today “only because the Church lacks the courage to break with feudal ideas and divide its dioceses on a rational basis,” says the Preface. “It may happen from time to time that for some special and temporary reason it is desirable for a diocesan to have some episcopal assistance, but,” the unknown writer criticizes, “the modern creation of suffragan bishops has quite outrun theological sense, and it is a degradation of the episcopal office that we should now have a class of episcopal curates some of whom expect in due course to become episcopal incumbents.”

The criticism is cogent as well as pungent.

The author of the Preface boldly addresses himself to the question of the qualities which should be sought when a new Archbishop of Canterbury has to be appointed—which may very possibly be before the next General Election. (It is the prerogative of the Prime Minister to nominate new archbishops and bishops to the Queen.) Tribute is paid to the efficient manner in which the present Archbishop has remodeled the Lambeth administration; but “the Church does not want a colorless, quiet efficient administrator.” The new archbishop “must, of course, have a reasonable competence at business, but he need not have more, and it would indeed be a disaster if he were thought of as primarily an administrator.” Again: “He need not be a popular speaker, broadcaster, or television figure, but he must be a man who, when he speaks, commands respect because he has something of worth to say.” The judgment that “it is doubtful whether more than one or two members of the present episcopate answer these requirements” reflects unfavorably but not, perhaps, unjustly on the composition of the English bench of bishops.

¶ Last year a new episcopal figure arrived on the English scene. It was Bishop Stephen Bayne, formerly a bishop of the Protestant Episcopal Church of America, who now has been appointed to the newly created post of Executive Officer of the Anglican Communion. The appointment is an outcome of the 1958 Lambeth conference of bishops, normally held every 10 years in London at the invitation of the Archbishop of Canterbury. As the Preface remarks, “it is doubtful whether anyone can say precisely what the duties of the new office will be, and much will depend upon the insight and initiative of its first holder.” Hope is expressed that “he will not attempt to introduce into Anglican affairs those aspects of American organization which have been so much criticized in the affairs of the World Council of Churches, and it is perhaps important,” adds the writer, “that Dr. Fisher’s successor at Lambeth should be a man whose sympathies do not lie in that direction.”

PHILIP EDGUMBE HUGHES

Fifteen Outstanding Books of 1986 for Mission Studies

The editors of the *International Bulletin of Missionary Research* have selected the following books for special recognition of their contribution to mission studies in 1986. We have limited our selection to books in English since it would be impossible to consider fairly the books in many other languages that are not readily available to us. We commend the authors, editors, and publishers represented here for their contribution to advance the cause of missionary research with scholarly literature.

- Augsburger, David W.
Pastoral Counseling Across Cultures.
Philadelphia: Westminster Press. \$21.95.
- Austin Alvyn J.
Saving China: Canadian Missionaries in the Middle Kingdom, 1888-1959.
Toronto: Univ. of Toronto Press, \$27.50.
- Bühlmann, Walbert.
The Church of the Future: A Model for the Year 2001.
Maryknoll, N.Y.: Orbis Books. Paperback \$10.95.
- Clymer, Kenton J.
Protestant Missionaries in the Philippines, 1898-1916.
Urbana, Ill.: Univ. of Illinois Press. \$28.95.
- Covell, Ralph R.
Confucius, the Buddha, and Christ: A History of the Gospel in Chinese.
Maryknoll, N.Y.: Orbis Books. Paperback \$14.95.
- Forman, Charles W.
The Voice of Many Waters: The Story of the Pacific Conference of Churches.
Suva, Fiji: Pacific Conference of Churches (P.O. Box 208). Paperback.
- Hiebert, Paul G.
Anthropological Insights for Missionaries.
Grand Rapids, Mich.: Baker Book House. Paperback \$13.95.
- Hooker, Roger and Christopher Lamb.
Love the Stranger: Ministry in Multi-Faith Areas.
London: SPCK. Paperback £4.50.
- McGee, Gary B.
This Gospel Shall Be Preached: A History and Theology of Assemblies of God Foreign Missions to 1959.
Springfield, Mo.: Gospel Publishing House. Paperback \$8.95.
- Meeking, Basil and John Stott, eds.
The Evangelical-Roman Catholic Dialogue on Mission: 1977-1984.
Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co. Paperback \$4.95.
- Neill, Stephen.
A History of Christianity in India: 1707-1858.
New York: Cambridge Univ. Press. \$79.50.
- Newbiggin, Lesslie.
Foolishness to the Greeks: The Gospel and Western Culture.
Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co. Paperback \$7.95.
- Nicholls, Bruce, ed.
In Word and Deed: Evangelism and Social Responsibility.
Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co. Paperback \$10.95.
- Stamoolis, James J.
Eastern Orthodox Mission Theology Today.
Maryknoll, N.Y.: Orbis Books. Paperback \$18.95.
- Wilson, Samuel and John Siewert, eds.
Mission Handbook: North American Protestant Ministries Overseas.
13th edition.
Monrovia, Calif.: MARC/World Vision. \$19.75.

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The editors of the INTERNATIONAL BULLETIN OF MISSIONARY RESEARCH have selected the following books for special recognition of their contribution to mission studies in 1990. We have limited our selection to books in English, since it would be impossible to consider fairly the books in many other languages that are not readily available to us. We commend the authors, editors, and publishers represented here for their contribution to advance the cause of missionary research with scholarly literature.

Bonk, Jonathan J.

The Theory and Practice of Missionary Identification, 1860-1920.
Lewiston, N.Y.: Edwin Mellen Press. \$79.95.

Carpenter, Joel A., and Wilbert R. Shenk, eds.

Earthen Vessels: American Evangelicals and Foreign Missions, 1880-1980.

Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co. Paperback \$15.95.

Christensen, Thomas G.

An African Tree of Life.

Maryknoll, N.Y.: Orbis Books. Paperback \$17.95.

D'Costa, Gavin, ed.

Christian Uniqueness Reconsidered: The Myth of a Pluralistic Theology of Religions.

Maryknoll, N.Y.: Orbis Books. \$34.95; paperback \$14.95.

Douglas, J. D., ed.

Proclaim Christ Until He Comes: Calling the Whole Church to Take the Whole Gospel to the Whole World. Lausanne II in Manila: International Congress on World Evangelization.

Minneapolis, Minnesota: World Wide Publications. Paperback \$16.95.

Draper, Edythe, ed.

The Almanac of the Christian World.

Wheaton, Ill.: Tyndale House Publishers. Paperback \$14.95.

Dyrness, William A.

Learning About Theology from the Third World.

Grand Rapids, Mich.: Academie Books/Zondervan Publishing House. Paperback \$12.95.

Martin, David.

Tongues of Fire: The Explosion of Protestantism in Latin America.

Oxford, England and Cambridge, Mass.: Basil Blackwell. \$39.95.

Neils, Patricia, ed.

United States Attitudes and Policies Toward China: The Impact of American Missionaries.

Armonk, N.Y.: M. E. Sharpe. \$39.95.

Shuster, Robert D., James Stambaugh, and Ferne Weimer, comps.

Researching Modern Evangelicalism: A Guide to the Holdings of the Billy Graham Center, With Information on Other Collections.

Westport, Conn.: Greenwood Press. \$55.

Stanley, Brian.

The Bible and the Flag: Protestant Missions and British Imperialism in the Nineteenth and Twentieth Centuries.

Leicester, England: Apollos/InterVarsity Press. Paperback £10.95.

Stine, Philip C., ed.

Bible Translation and the Spread of the Church in the Last 200 Years.

Leiden, Netherlands: E. J. Brill. \$43.

Stoll, David.

Is Latin America Turning Protestant? The Politics of Evangelical Growth.

Berkeley, Calif.: Univ. of California Press. \$24.95.

Walls, Andrew F., and Wilbert R. Shenk, eds.

Exploring New Religious Movements: Essays in Honour of Harold W. Turner.

Elkhart, Indiana: Mission Focus Publications. Paperback \$12.75.

Wilson, Frederick R., ed.

The San Antonio Report: Your Will Be Done—Mission in Christ's Way.
Geneva: World Council of Churches. Paperback \$14.95, Sfr.22.50, £8.95.

MISSION FOCUS



The Bicultural Bridge

PAUL G. HIEBERT

How does the gospel move from one culture to another? In our day of mass media and modern technology, we are tempted to think in terms of radio, television, and the printed page. Rather, communication of the gospel across the chasms of cultural differences rests upon the quality of interpersonal relationships between human beings—between missionaries and the people they serve. This relationship of people of one culture to people of another culture is what we call the bicultural bridge.

The biculture

Communication across the bicultural bridge takes place within the biculture: a new culture created by people from two different cultural backgrounds. (See Figure 1.) When missionaries leave their first culture to enter a new society, they take with them their cultural maps. They have ideas of what is food and how to cook it, who should raise the children and what values should be taught to them, how to worship properly, and a great many other things. No matter how hard they try, they cannot "go native." The earlier culture of their childhood can never be fully erased. On the other hand, for missionaries to totally import their culture is impossible, even if they try. They are influenced to a great extent by the culture they enter—their second culture.

To the extent local people interact with the missionaries, they too become part of the biculture. They have their own ideas of food, child rearing, values, and worship. Even though they may not leave their country, they are exposed to new ideas and beliefs.

In order to relate to each other, missionaries and nationals

must create new patterns of living, working, playing, and worshiping—in other words, a new culture. Much of the effort of a bicultural community, in fact, is spent on defining what that culture is. What types of clothes should be worn? Should missionaries and nationals each wear their own type of dress? Should they both wear Western clothes or the clothes of the local culture? What type of food should they eat? What type of house should they build? Should missionaries have cars, and, if so, should national leaders also have them? Where should the children of the two groups go to school, and in what medium of instruction? How should missionaries and nationals relate to each other? These and a thousand other questions must be answered in order to build a stable biculture that enables foreigners and nationals to communicate and work together.

While the biculture may borrow from the different cultures of its participants, it is more than the sum or synthesis of those cultures. New cultural patterns often emerge out of the interaction. In the end, if communication is to take place between people of different cultures, a satisfactory biculture must be worked out in which both sides find a measure of mutual understanding and satisfaction. Without this, for the gospel to cross the bicultural bridge is difficult.

The bicultural bridge is only one stage in the multi-stage

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communication of the gospel from one culture to another. The missionary has been trained by parents, pastors, and teachers before going to a new society. There he or she generally works most closely with national Christian leaders who are part of the same biculture. They in turn communicate the gospel to other people throughout the land. The greatest share of village evangelism and church planting has been done by national workers.

Our concern here is with relationships between missionaries and national church members, for it is here that the gospel and church are translated into a new culture. Whether people trust the gospel and whether they see the church as foreign or indigenous to their culture depends to a great extent upon the nature and quality of relationships of this bicultural bridge.

Generationalism in the biculture

As in other cultures, generational differences emerge within the biculture. There are newcomers—the missionaries and nationals who have recently entered the biculture. And there are old-timers—those who have spent much of their lives in the biculture.

First-generation missionaries

First-term missionaries belong to the first generation of the biculture. For the most part they are idealistic. They have taken an assignment because they have a great vision of the work and tremendous zeal. The goals they set for themselves are high—at times unrealistic. They will evangelize all of India in five years, or, if not all of India, at least Andhra Pradesh. Or they will build a large hospital or Bible school. Moreover, they are ready to sacrifice everything in order to complete their mission. They have little time for family or relaxation.

First termers are often called plungers because of their willingness to identify more closely with the national culture than do many of the old-timers. If they are encouraged in this identification, they can be bonded to the local culture and people. However, if they are acculturated into the missionary culture, they will acquire the belief that it is impossible to fully identify with the national people.

The success or failure of first termers depends to a considerable extent upon their place within the structure of the biculture. Placed at the top of a new venture, such as opening a new field, starting a new hospital, or building a new Bible school, they can be a tremendous success. They begin with nothing. When they leave there is a church or an institution. No precedents hinder them, and they have the power to build a program according to their own plans. For example, when the first missionary doctor moves to an area, there is often only an empty field. When he or she leaves, there is usually a hospital, complete with operating rooms, admissions offices, and wards. On the other hand, first termers placed at the top of new ventures can be tremendous failures. They have no institutional constraints and often no peers to check their bad decisions. They set the direction for new programs which are often difficult to change later.

When first-generation missionaries are placed at the top of old, established programs, they have a potential for moderate

success. They have the power to institute their own ideas, but they inherit a legacy from the past. When they try to change established procedures, they will be reminded that "that is not the way the founder did it, or the way we have always done it." Later leaders of the program can never measure up to the remembered image of the founder whose picture hangs on the wall in the central hall. What the founder established as an *ad hoc* procedure, by the second generation becomes law and by the third becomes a sacred rite. But if first termers can be only moderately successful in initiating their programs, they can be only moderate failures. They are guarded from making great mistakes by the institution which has begun to acquire a life of its own. An institution has a way of staying alive and of temper-

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ing the failures of its leaders. By now too many people have vested interests in the institution to let it die easily.

First-generation missionaries placed at the bottom of old programs have little possibility for success or failure. They have little power to initiate change; this, combined with their vision and zeal, generally leads to frustration. A special type of person is needed to serve in such a position and to do so with a measure of joy.

One of the primary characteristics of missionaries' first terms is culture shock. Often for the first time, the newcomers have to come to terms with another culture—to learn its ways and to respect, even love, its people and their customs. The types of attitudes and relationships worked out during the first term will generally characterize the missionaries' ministries for the rest of their lives.

Second-generation missionaries

Second-generation missionaries are those experienced in the work they are doing. Often they are on their second, third, or fourth term of service.

Second-generation missionaries share certain characteristics. First, they tend to be more realistic in their assessment of their work. They have come to grips with the fact that they cannot evangelize all of Japan—or even Osaka—in five years. They realize that it is worth their life to build up a Bible school and to train a number of good leaders or to plant four or five strong churches.

They are more realistic, too, about their own lifestyles. They become increasingly aware that they have only one life to live. If they are going to have time with their children, they will have to do it now, before the children are grown. If they are to have rest and relaxation, they must do so at the expense of some other activities. They are no less committed to the task. In fact, their commitment has become a long-term one. But they are no longer willing to pay any price to attend meetings, classes, and wards. They begin to realize that their children and they themselves are part of the greater work of God.

The second-generation missionaries together with their experienced national co-workers do the greatest share of the mission work. For the most part they have solved the logistics of keeping alive. They know the language and the local customs. Consequently, they are able to give themselves to the long, hard labor required to plant the church.

One of the important tasks of the experienced missionaries is to help first timers adjust to the field. Even when this task is turned over to the church, experienced missionaries have an important pastoral role in helping the new missionaries to deal with culture shock.

Third-generation missionaries

Third-generation missionaries are sometimes referred to as the old-timers. In the study by John and Ruth Useem and John Donoghue (1963) in which the concept of bicultural generationalism was first presented, the old-timers were those who served abroad during the colonial era. Many of them, with some notable exceptions, accepted notions of Western superiority and colonial rule. They assumed that the missionary should be in charge of the work and live like foreigners with their compounds and bungalows. We are not to judge them, for they, like us, were people of their times. Many of them sacrificed much more than do modern-day missionaries. Missionaries then served seven or more years before going on furlough. Most of them buried spouses and children where they served, and many could not take vacations in the summer hill stations because the journeys by cart or boat were too difficult and long.

But times have changed. No longer do we live in a world in which colonial rule and foreign superiority are accepted. Today we need missionaries who identify with the people and their aspirations. Consequently, we find a generation gap between those who look back with nostalgia to the colonial era when missions played a central role in the life of the church and those who see the task of missions to be one of partnership in service with an autonomous church.

Generationalism among national leaders

Generationalism is also evident among the national leaders in the biculture. The young often have a great vision and zeal for the work. In our day of increasing nationalism, this is often linked to strong convictions that the national church should take responsibility for its own affairs. Like their missionary counterparts, they are usually willing to pay almost any price for the sake of the work. In many cases they have to sacrifice the support of families and kinsfolk who may have planned more traditional careers for them. First-generation leaders given responsibility for important tasks can be great successes—and great failures. Placed in a position of little authority and not allowed to lead, some of the best of them leave to join other (often nativistic) churches or to start movements of their own. Too often we have lost our best young men and women because we have not entrusted them with responsibilities.

Second-generation national leaders are those who have committed themselves to long-term work in the church or mission. Paired with experienced missionaries, they carry out the major share of the work.

Third-generation national leaders are those who grew up during the colonial era. For many of them the rapid movement toward nationalism is frightening and unsettling. They look back with nostalgia to the day when the mission was in charge and there was a great deal of security.

Stress points in the biculture

The biculture is a culture in the making. It has little time depth and is created by people from different cultures who have little or no idea of what the new culture will be like. It is not surprising, then, that there are points where stress appears. Furthermore, stress likely will remain part of the biculture for some time because few areas of the world have changed so rapidly as have international relationships. The shift from colonialism to nationalism—and now to internationalism—and the change in world powers as one nation and then another rises and falls in world power and prestige influence the biculture greatly.

The creation of the biculture

One area of stress has to do with the creation of the biculture itself. What shape should it take? What should be borrowed from each of its parent cultures? Should missionaries and nationals relate as parents and children, as contractual partners, as undifferentiated equals, or as what? If national leaders in developing countries receive the same salaries as missionaries, will they not be alienated from their people and many be attracted into the ministry by the affluent lifestyle? On the other hand, should there be differences that speak of cultural distance and segregation?

Today considerable emphasis is on the missionaries' identification with the culture to which they go. To the extent possible, missionaries should live within the cultural frameworks of the people to whom they go, for in doing so they are able to bring the gospel most of the way across the bicultural bridge. The distance between cultures is often great, and someone must bring the gospel from one to another. The further the

missionaries bring the gospel to a new culture, the more effective will be its acceptance and the less distance the national leaders must carry it to make it indigenous in that culture.

Early attempts at identification often focus on visible cultural practices regarding food, houses, clothes, cars, and lifestyle. Identification on this level is important, although we must recognize the limits of human adaptability. Some people must retain more ties than others to their cultural past in order to maintain psychological balance and effective ministry.

But identification on the level of practices can hide feelings of distance at deeper levels. On the level of roles, missionaries may feel that they should not work under the direction of nationals. On the level of attitudes they may be convinced of the superiority of their culture or race. No identification on the surface nor attempts to cover them will follow.

Search for identity

One of the big questions facing members of the biculture has to do with their cultural identity. To a great extent our personal identity is tied to our identification with a society and culture. Bicultural people belong to two sociocultural worlds.

Missionaries are often unaware of the profound changes that take place within them. They think of themselves as Americans or Canadians living abroad for a time. When they return to their first cultures, they expect to assimilate back into the culture with a minimum of adjustment. Often, however, they experience severe culture shock. To the extent they adapt successfully to the biculture, they experience a greater reverse culture shock on their return home.

Missionaries are shocked to find their relationships with their relatives and friends strained and distant. They expect these folk to be excited to hear about their many experiences, but after an hour or two, conversation drifts off to local affairs—to local politics, church matters, or family issues. The people at home have no frame of reference within which to fit these tales from abroad. Their world is their town and state or province. Missionaries, on the other hand, have lost touch with local matters and have little to say in conversations.

The gap is often accentuated by the altered world-view of the missionaries. They return with a bicultural and worldwide perspective that no longer identifies the home culture and nation as right, one which treats all others as less civilized. When missionaries criticize their first cultures, they arouse the suspicions of their relatives and friends. Missionaries are often saddened to find they are no longer close to relatives and friends. They find their closest friends among other bicultural people—people who have lived abroad. It does not matter much which other countries bicultural people have been in; there is a sense of mutual understanding, a common bicultural world-view that draws these people together.

National leaders, too, face a cultural identity crisis. In their relationships with missionaries they adopt foreign ideas and practices. Some travel abroad and become part of a world community of leaders, but in so doing, they leave their traditional cultures. They may find it hard to live in their native houses, dress in their former dress, eat their traditional foods, or even speak their childhood language. Like the missionaries, they belong not to their first or second cultures, but to the biculture that has emerged. When the leaders return home, they are often treated with suspicion or indifference. In the end, they, too, feel most at home with other bicultural people.

Both nationals and missionaries are people of two cultures. While they may resolve the tension between these externally by creating the biculture to order their lives and relationships, internally they must still face the question of reconciling two often divergent sets of values and assumptions. This internal

tension may be handled in a number of ways. Some people attempt to build ghettos in order to preserve their first cultures. Too often, then, external withdrawal from the local culture represents a far deeper rejection of it at the psychological level. The result is a biculture far removed from the people, often ineffective in communicating to them the message of the gospel.

A second and opposite response is to attempt to go native in the second culture. Missionaries, for example, may try not only to identify fully with the people of their adoption, but also to deny their first culture. Similarly, nationals may reject their childhood culture and adopt fully the foreign culture to which they are exposed. This response is seldom successful. We can suppress, but never kill, the culture into which we are enculturated as children. It remains buried, but it will rise someday to haunt us.

A third response is compartmentalization: to accept both cultures, but to keep them separated. One or another is used depending upon the occasion. An example of this is the modern African chief who is a member of the national parliament. In the village he dresses in traditional dress, keeps several wives, and speaks his native language. In the city he dresses in Western clothes, has a modern wife, and speaks French or English. In one such case described by Colin Turnbull, the chief had a two-story house. Upstairs was modern, and downstairs was traditional. But the two worlds never met. Missionaries, too, can become cultural schizophrenics. In the long run, however, the tension between the two cultures is not resolved, and the persons live fragmented lives.

A fourth response to the tension of living in two cultures is to seek integration of the two. Parts of both are combined in a new synthesis—a synthesis that is generally based on a multicultural perspective that accepts cultural variance. Rarely is synthesis fully achieved, but in seeking to bring the two cultures together, the individual strives for internal wholeness.

Most bicultural people, with the possible exception of those who deny one or the other of their cultures, maintain symbolic identification with both cultures. For example, Western missionaries in India tend to talk about Western politics, greet all Americans and Canadians as old friends, and go to Western restaurants when they are in the cities. During the war years they received food packages with cheese, Spam, and Fizzies. These were put away for special occasions, to be eaten with American friends in a sort of ritual meal of identification with America. Upon return to the West, these same missionaries tend to talk about Indian politics, greet all Indians as old friends, and eat in Indian restaurants whenever possible. Suddenly Spam and Fizzies carry no symbolic value at all. The same identification with two cultures is found in Indians who are part of a biculture. This ritual identification with each culture is important, for it reaffirms the different parts of the lives of bicultural people.

Alienation

A second problem facing bicultural people is that of alienation from their first cultures. In the case of missionaries, this is less of a problem so long as they live abroad where their primary task lies. On their return to their first culture they sense the growing distance between them and their people.

The problem is more severe for national leaders. While they participate in the biculture, they continue to be involved in their first culture. For them to separate the two cultures geographically is impossible. Daily they must shift gears as they move from one culture to the other. Moreover, their task is to bring the gospel to their native culture, so they must retain close ties with it. If they identify too closely with the biculture,

they become alienated from their people and are mistrusted as foreigners.

The emergence of a cultural gap between leaders and people is a serious problem in much of the developing world. (See Figure 2.) This is true in politics and business as well as in the church. National leaders are given advanced training in English or French, travel around the world, and form friendships with people from other countries. They are often more at home in a plane and hotel than they are in their hometowns. With the emergence of this international leadership, broad strategies for world evangelization can be planned. But these leaders often find it hard to minister directly to the people in their countries. They can no longer serve as village evangelists and health workers. The danger in missions is to concentrate on advanced training for national leaders and to forget that the communication of the gospel requires leaders who can identify with the people. The training of indigenous leaders is one of the greatest tasks facing the church around the world.

Alienation in the case of national leaders creates another problem, that of dependency upon outside support. Many of the top leadership positions in developing countries are dependent upon foreign funds. When such funds are cut off—an increasing possibility in our age of political turmoil—leaders in these positions are vulnerable. Missionaries generally can return to their home countries and find other jobs. The national leaders have lost their support, and because of their training and cultural tastes, they find it hard to take jobs within their traditional society. Moreover, they have become politically identified with the West, and if some anti-American government comes to power, they may be marked for punishment or death. Unlike the missionaries, they cannot leave. In planning mission strategies we must be particularly sensitive to the difficult position in which we may place our national colleagues, and appreciate more the tremendous sacrifices they often have to make.

Missionary children

Some of the most difficult decisions facing missionaries have to do with their children. First, to which culture do these

children belong? Unlike earlier mission movements when migration to a new country was common, the modern mission movement has been characterized by missionaries seeing themselves and their children as citizens of the missionaries' home country. In times of crisis and at retirement they expect to return to it. They assume that their children will marry and settle there.

Here is a fundamental misconception. Children raised in the biculture do not belong to their parents' first culture. For the children, the biculture is their first culture. Their home is neither the American nor the Indian nor the Brazilian culture, but the culture of the American-living-abroad or the Indian-living-abroad. Consequently many of these children suffer culture shock and problems of adjustment when they go (not return) to their parents' first culture. In many ways to them it is a foreign country. It is also not surprising that many of them try later in life to find vocations abroad that will take them back home. Sadly, that world is gone. However, because of their cross-cultural experience, they are often able to adapt to other bicultural situations. Those who stay discover that the foreign community abroad looks quite different to adults who work in it than to children raised in it. Most missionary kids adapt in varying degrees to their parents' culture, but for them this will always be their second culture. The cultural imprint of their childhood can never be erased.

If migrating to their parents' home culture creates problems for missionary children, so does going native. Foreign children abroad have a special role in the society. They attend different schools, speak a different language, and have bicultural values—all of which set them apart from the local people. With few exceptions, they suffer serious culture shock if they adopt local citizenship, marry into the society, and compete for local jobs. They are still outsiders.

When the decision is made that the children should eventually identify with their parents' home culture, the problem of education arises. Local schools generally do not correspond either in language or in curriculum with that of the children's country. In the past missionaries often left their young children in their homeland with relatives for education.

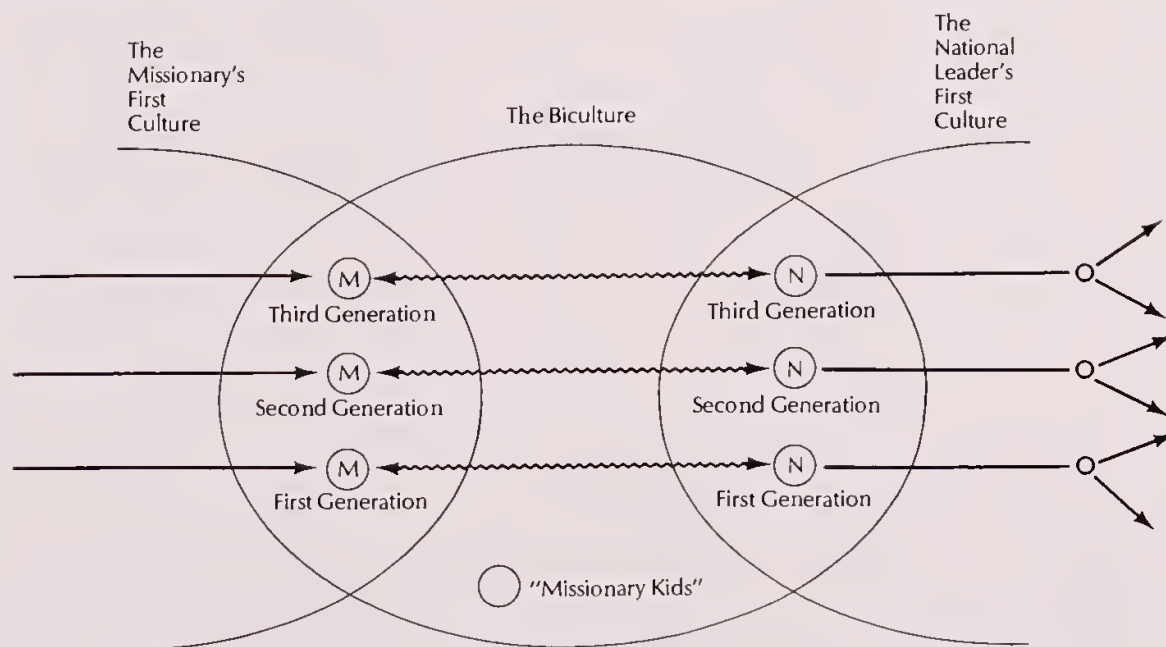


Figure 1. The Bicultural Bridge

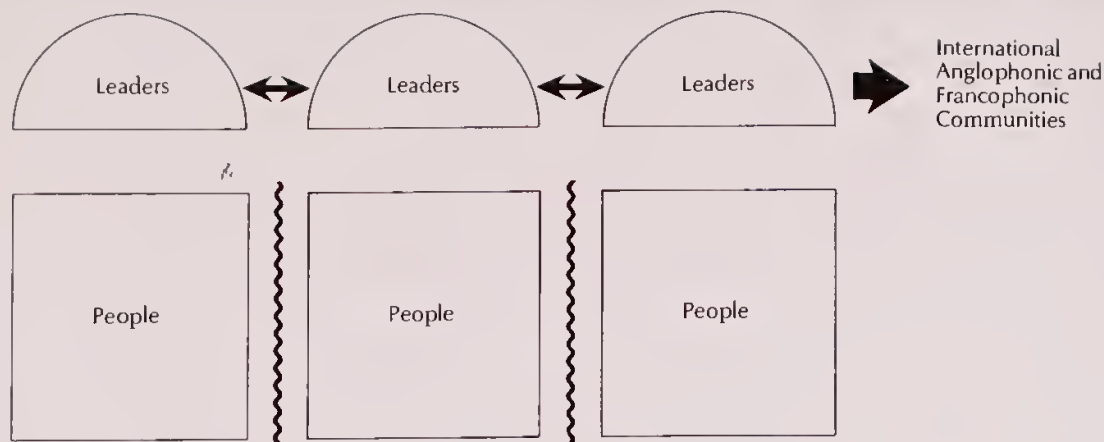


Figure 2. Alienation in Third World Countries

Later missionary children's schools became common. In some instances missionary mothers tutored their children at home. Each approach has had its difficulties.

Institutionalization

Bicultural relationships are essential if the gospel is to bridge the gulf between cultures. If they are to be enduring and fruitful, these relationships must take place within a bicultural context. But as is true of any culture, institutionalization sets in. What starts as a means to communicate the gospel across cultures becomes an end in itself. Over time, defining and maintaining the biculture occupies more and more time and resources, for both missionaries and national leaders have vested interests in maintaining it. Effective evangelists and teachers become administrators and builders. The flexibility that allowed early missionaries and national leaders to respond to local opportunities gives way to rules, policies, and hardening of the categories.

To be effective, mission requires a measure of flexibility and mobility. It is the church in action, reaching out to plant the church in worship. The balance between *ad hocness* and constitutional order—between individual initiative and corporate planning—is a difficult one to maintain.

Implications for missions

If the success of missions depends to a great extent upon the quality of the relationships between missionaries and the people to whom they go, is there a biblical model to which we can turn for guidance? In the past we have often seen the rela-

tionship as parent to child. More recently we speak of partnership. The biblical model is that of incarnation. To bridge the cultural gap between heaven and sinful earth, God became human and dwelt among us, eating our food, speaking our language, and suffering our sorrows, yet without giving up his divine nature. Incarnation is identification, but it does not deny who we originally are. It is, in fact, a bicultural or bipersonal state. Just as God became one with us in order to save us, we must become one with the people to whom we go in order to bring them that salvation.

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Witnessing to the Christian Way in Marriage and Family in Japan

CHARLES B. SHENK

This is a progress report on the study and efforts we have made in Hokkaido, Japan, to foster Christian families. We keep making these efforts not because of great measurable results, but because the need to encourage Christian families is great and the conviction to work at it doesn't go away.

The challenge of Christian marriage and family in Japan

Giving witness to Christian marriage and family life has long been high priority work for us in Japan. Why? The news media and those who come to us personally for help make the need obvious enough. For some it is a marriage problem, for others a frustration between parent and child. Then, too, the church has long asked for teaching and modeling of the Christian way in family life. But we also have the conviction that this witness may be one of the most significant points of contact that the church can make with the Japanese society which has so abundantly fulfilled most other needs.

The main areas of need as we see them are these: to lift women's position to be equal to men's, to promote mutuality and true companionship in marriage, and to encourage parents in child training and discipline.

The new Japanese constitution of November 1946 gives equality to women (Article 14) and mutual consent of the individuals, cooperation and equal rights, to marriage (Article 24). But legal means for change are not enough to effect change. While the ideal of a union between a man and a woman based on love and mutuality is in wide circulation, the actualizing of it takes time. The old hierarchal structure of *ie* (household) was abolished by the new constitution and there is some obvious movement toward real equality, but we still observe a strong residual influence of the "no equals" principle of *ie*: males superior to females; elders superior to juniors; those born in the household superior to those born elsewhere.

Doctor Narabayashi, a former gynecologist turned marriage counselor, in his recent book, *Gendai no Katei Ron* (A View of Modern Family), published survey results on the comparative happiness of Japanese husbands and wives. According to this report, after the first two years of marriage, the wife's happiness line is substantially lower than the husband's and the gap widens as the marriage lengthens (Narabayashi, 1979).

A few years ago when I was asked to speak on the subject of Japanese women at the annual Eastern Hokkaido Women's Convention, I was almost overwhelmed by their deep longing for more mutuality in marriage and confidence in relating to children. That talk resulted in six more invitations to speak on the same subject in other towns, PTA groups, and even to Kushiro city office workers! Discussions always followed, and the sentiments expressed then have been repeated since.

Women often express eagerness for a new dimension in marriage which they feel Christianity offers—mutuality, warmth, respect, and communication. (Even non-Christian brides want church weddings!) In a church seminar setting, a chorus of

agreement followed when a Christian wife shared her desire for more expressions of love from her husband.

Two couples have been in deep distress largely because the young husband was not able to break psychologically from his family of origin, a common example of *ie* mentality influence. One young couple wished they could live for a while with a Christian family to learn firsthand what Christian marriage and family is all about.

Parents, mostly mothers, are constantly looking for guidance in how to train, discipline, and relate to their children. I suggested once in a lecture to mothers that we parents need a clear standard from which to teach and discipline our children. One mother responded, "But sir, we have no standard." The void left by the receding principles of *ie* has not been filled with something new, unless it would be the transference of responsibility to the educational system.

Christian and other young people now take the initiative, coming to the church or missionary for guidance. What is Christian marriage? How do we prepare for it? How do we find suitable companions? There is excitement and imperative in their inquiries.

Another imperative faces the Hokkaido church, coming almost with a sudden awareness recently. How do our own children come to faith? In many cases, while Christian parents were religiously pursuing their church activities, the children were somewhere else. Now there is serious interest in the influence of Christian parents on children and how the church can include and instruct them in its program.

In response to such needs around us through the years, we have taken opportunities to preach, lecture, and counsel, and use home meetings, camps, and seminars to spread the word about Christian family. We realize that modeling is going on all the time, whether we are aware of it or not.

In trying to upgrade our qualifications for this kind of work, we attended the two-week Christian Family Life Seminar at Associated Mennonite Biblical Seminaries, Elkhart, Indiana, conducted by Ross Bender and Abraham Schmitt while we were on furlough in 1971. This has been the most significant single training experience we have had, but seminary courses on family and counseling have also been important.

The marriage and family seminar in Hokkaido

Thirteen years ago Japan Mennonite Conference asked Ruth and me to do one-day seminars on the Christian home for the Hokkaido churches. More recently these have been incorporated into the Eastern Hokkaido Bible School extension program. The seminars have been sponsored by one or two congregations or by youth groups. Earlier seminars were rather doctrinal in nature, laying out the duties of each member of the family. Now we are more comfortable dealing with the family in terms of relationships.

In abbreviated form, here are the basic materials we are presently using. When given for credit, seminars have ten class hours divided among input and discussion, role playing, and book reporting.

To get acquainted, each person introduces him- or herself

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and family. For a meaningful group experience where trust and freedom develop, we have these ground rules: attendance at every session, free sharing of self and support of one another, and keeping strict confidence where deeply personal things are shared.

*People not meant to be alone*⁴

Persons are created as social beings, to relate and have fellowship. God established community, beginning with family. What is family? One definition is persons in community. But what does it mean to be a person? For one thing, it means to be alive, to grow, to have identity and potential. It means to be able to say yes and no as a moral being, able to choose and give direction to life. It means to be able to say **I** and **me**, being aware of oneself as a feeling, thinking, acting being. It means the ability to say **you**, to be aware of others in relation to or in contrast to self. Finally, it means to say **you** and **I** to enter into relationships, deep and growing and reaching toward total mutuality (Bender, 1971).

In the Bible this personhood is the highest form of existence and manifests the likeness of God which he has given to humans. He is alive and gives us life. He is moral, saying yes and no. As the great **I Am** he acts purposefully. He longs for relationship; in relationship he is just and righteous.

The supreme revelation of this truth about God came to us in the form of a person, Jesus Christ, and the means through which we come into relationship with God is that community known as the body of Christ. While God's love to us stands first, we come to know him as a person through a community of persons.

Recognizing these things about the nature of personality and the personal way that God revealed this knowledge to us, we begin to realize in a deeper way why humans should not be alone. We see the beauty of God's plan for community, beginning with family.

Leaving, cleaving, and becoming one flesh

In the Creation account we find an instructive formula for the marriage relationship: "Therefore a man leaves his father and his mother and cleaves to his wife, and they become one flesh." The three action words are **leaving**, **cleaving**, and **becoming**. Leaving indicates a forthright break, physically and psychologically, from one's family of origin for the purpose of establishing a new entity. If the leaving is accomplished, only then can there be true cleaving. Two persons become closer to each other than to anyone else in a relationship that is more important than profession, relatives, children, guests, or friends. Equality is recognized, and the welfare and happiness of the partner is a primary concern for each. This begins the process of becoming one flesh in body, soul, and spirit. Partners seek oneness in regard to possessions, thinking and feeling, joy and suffering, hopes and fears, success and failure, faith and prayer. The sexual union symbolizes and reminds the partners of this deeper and wider union. These three actions may be seen as the poles of a tent, essential for a sturdy, happy, permanent marriage. All three are necessary (Friesen, 1978).

Christian love and mutuality in marriage

A. W. Verrall once said that one of the chief diseases of which ancient civilization died was a low view of women (Barclay, 1954). In Ephesians 5 the Apostle Paul paints a beautiful picture of God's intention for marriage and lifts up the dignity and worth of women. But, as William Barclay outlines it, things were quite different in the world into which Paul's message came.

The Jews had a low view of women. The Jewish man prayed

every morning his thanks to God that he had not been made "a Gentile, a slave, or a woman" (Talmud). In Jewish law, a woman was more of a thing than a person. She was a man's possession and absolutely at his mercy. According to Deuteronomy 24:1, it was simple for a man to "send her out of his house."

The position of women was even worse in the non-Jewish world. Prostitution was an integral part of Greek life. Demosthenes said, "We have courtesans for the sake of pleasure; we have concubines for the sake of daily cohabitation; we have wives for the purpose of having children legitimately, and of having a faithful guardian for all our household affairs." There was no possibility for companionship and fellowship in marriage for Greek and Roman women.

So Paul's message was not simply a restatement of what everyone already believed, but a new call to fidelity and purity and fellowship in married life.

Throughout much of the church's history, men—Bible readers and church leaders—have emphasized Ephesians 5:22-24, the "wives, be submissive" portion, often overlooking verse 21, where subjection is to be mutual, and verses 25-33, which makes the wife the worthy object of the highest kind of love and regard. Paul likens this love to that of Christ's for the church. What kind of love is this?

Sacrificial. Christ gave himself for the church. He loved the church not so the church would do things for him, but so that he might do things for the church.

Purifying. As Christ cleansed the church, symbolized by baptism, our love ought to lift and make a better person of the spouse.

Caring. Christ cares for the church. Something is wrong when a man regards his wife, consciously or unconsciously, as a kind of permanent maid who cooks, cleans, and takes care of the children.

Inseparable. Christ is united to the church as the members of the body are united to each other.

This passage is clear: Love is central and not control.

Preparation for marriage

Seeing the depth of meaning and the permanence of marriage in God's plan, how does one prepare? Examining one's reasons or motivations for marriage is a good place to start. Marrying for financial reasons, or because one will soon be too old, or to fill the void left after being jilted by a recent lover are hardly reasons that promise a fulfilling marriage.

Also, one might ask some basic questions about personal maturity. Where am I in the process of unselfing in the spirit of John 12:24-26? No real personal fulfillment is possible without commitment. One can hardly say he or she is ready for marriage until the security and well-being of the companion is just as important as one's own. Do I have the capacity and willingness for responsibility in my marriage role? How will I do in acceptance, "in sickness and health, for richer or poorer?" How forgiving can I be?

Perhaps few people would marry if they waited until each of these questions could be answered confidently with a positive reply. But neither should they marry until they realize that happiness in marriage will be closely related to the presence or absence of these personal qualities.

The mate-selection process

Abraham Schmitt believes that the process of finding the right person to marry resembles an iceberg. Just as the larger portion is submerged below the surface, something deeper is going on unconsciously in our choosing a mate. We cannot rationalize about our deepest, inmost needs, but rather are given

the spouse that we need by the great Matchmaker himself (Schmitt, 1976).

While we may consciously be looking for someone like ourselves, or in accordance with our idea—similar hobbies and tastes, compatible social and economic background, good looks—the larger unconscious process is drawing together two persons quite different in the deeper personality dimensions. For example, the person who likes to talk needs someone who can listen! The extrovert goes precisely for the introvert who is able to complement his or her being. This view fits well with recent studies of personality showing that people do want wholeness.

Model for a maturing marriage

"The two shall become one flesh" does not happen on the wedding day but comes through a living process of mutual commitment. Elton Trueblood says that marriage is not a contract assuming obligations and rights, but a commitment—giving everything we have and are. The question is not what will I get out of this relationship, but what do I bring to it and to my lover?

The maturation process must begin, say Abraham and Dorothy Schmitt, by committing ourselves to the belief that "we are meant for each other." This is believing that my mate is not only what "God hath joined" to me, but also the one whom I deeply need psychologically. Therefore, if trouble begins, the problem is not with the selection, but in the failure to let the complementation process proceed after marriage (Schmitt, 1976).

Such a problem reflects not a troubled marriage, but a normal one going through the dialectic pattern of union and separation experiences absolutely necessary for the development of the two individuals and the relationship. "Movement into relationship is an act of union when one discovers his likeness to the other and his likeness to humanity and hence his self-worth. Movement out of relationship is experienced as separation when one affirms his difference from another person or mankind and thereby discovers his identity" (Schmitt, 1976:111). There is no shortcut from the peak experience of courtship and marriage to the next major peak in marriage other than through the valley. The high cost of true intimacy involves the reckoning with and affirmation of each other as unique personalities. The intimacy we seek is not the blending of two personalities into one common unit.

The problem is that most couples begin married life with each partner trying to remake the other, which is ironic because this "different" person who now seems so often "wrong," is precisely the person that is needed! The valley experience will continue as long as one partner assumes he or she is better or can dictate behavior to the other. But as soon as the couple can begin to accept each other as is—unique and different—then the journey begins to move upward.

With tension past and equality recognized, change suddenly becomes possible. With new humility one can ask, what am I doing to my partner? What is wrong with me? What must I do to rescue this marriage? I married this person because of our differences; in accepting our differences we will grow.

A couple enters the final phase of marriage maturation as soon as they are able to trust both the unions and the separations—the intense intimacies and the inevitable conflicts of marriage.

The function of sex

The Bible talks of humans in their totality as being good. A human being is a whole person comprised of body and spirit, created from the beginning as male and female, which means

that sex is built into our nature and structure.

Every man and woman is an embodied spirit, and each is made for communication and fellowship. But the spirit cannot talk to the spirit. The body must come to the aid of the spirit as the spirit moves the body. This fact underlies the meaning of sex.

Love is a thought, a feeling, an aspiration, a determination that seeks expression, but it is dependent upon the body. Therefore, we have the handclasp of a friend, the communion between mother and child at feeding and bathing time, the kiss of lovers, and ultimately, in marriage, the highest and most complete communication between man and woman, sexual intercourse. Regardless of age, the physical is the outward expression of the inner spirit.

In his chapter, "The Role of Sex in Love," Reuel Howe teaches that sex has two purposes, **procreation** and **re-creation** (Howe, 1959). He sees the re-creative purpose as of primary importance. Explaining this he says that the re-creative purpose has two functions. First, it is an outward and visible expression of any reunion achieved between marriage partners, such as after working or playing or worshiping together. The act of physical love becomes a seal of experiencing union. Second, sex may be the physical means by which the partners seek to break through separateness, to find the other as a person, and to experience the complementary fulfillment of what one, as an individual, lacks. In these two functions we have an important resource for renewal and reunion.

Howe believes that the re-creative function is primary because of its importance in establishing the community upon which the children of the union must depend.

A nagging question still remains: Why can't we more perfectly love those we love? The answer is that we need more love than we can give. In spite of our best efforts, a degree of need is always remaining. As Christians we believe in the enabling power of God. "When we make a positive effort to love and to forgive, we ally ourselves with the power of God's love which is always at work to unite and reunite us with one another and with Him" (Howe, 1959:102).

Meeting the basic needs of children

The Bible makes clear through passages in Deuteronomy, Proverbs, and in places like Ephesians 6 that God gives to parents a specific responsibility for the training and discipline of children. Happy, useful, responsible people don't just happen. Yet the society around us has largely handed the duty of teaching, even moral training and discipline, over to institutions.

As a primer on guidance for parents, we like to introduce the book, *Seven Things Children Need* by John M. Drescher (1976). The author seems to assume two things: one, that the primary requisite for meeting our responsibility to children is a warm, mutual parental relationship; and two, that meeting these basic psychological needs stands prior to the teaching of precepts. The seven needs Drescher points out are these:

Significance. A child needs a healthy sense of personal worth which comes from being noticed, appreciated, and loved as he or she is.

Security. Children need assurance that the ground is not going to fall away from under their feet. They need parents who are secure in their relationship, family-together time, and the communication of love and assurance that comes through touching.

Acceptance. A child who does not feel accepted by his or her parents becomes vulnerable to destructive group pressure, fights for acceptance from others, and is likely to feel that God hates him or her. Parents need to recognize the uniqueness of their children, listen to them, accept their friends, and by all

means, communicate acceptance in both success and failure.

Love. Psychiatrist William Glasser says that what we call mental illness occurs from the absence of two basic needs: to love and to be loved. A study in a large Oklahoma high school revealed that the ten most troubled students could not remember an expression of love from their parents, while the ten best students had *all* received that assurance within the past twenty-four hours!

Praise. The American Institute of Family Relations discovered that mothers criticize children ten times as much as they praise them! Persons seldom change because their faults are pointed out, but they may well become more beautiful people through sincere praise and encouragement.

Discipline. "A child with unlimited freedom gets frightened; he suspects he isn't loved" (Gross).

God. Happy is the child who is led early to the assurance that people are made by God and for God and find their ultimate security and purpose and rest in him.

Responses to seminars

Wherever we go, interest in efforts made on behalf of marriage and the family is high and we see some gratifying responses.

A middle-aged couple with grown children is attending every session of the seminar with their tape recorder. The tapes go to their college daughter in Tokyo, and dialogue follows by phone or letter. This couple said, "If only we could have had this experience twenty years ago!" They are also drawing close to the church.

After we spoke on child training in a parents' education series at a town hall, people bought twenty Christian books on the subject and one woman started coming to church.

A Christian couple's marriage was in trouble partly because the husband was bound to his mother and older sister. When the break was finally made and his own family and faith became central, everything changed—his family life, his service to the church, and even his relationship with his mother and sister!

A wife was discouraged about the discipline of her three small children. Now after receiving new insights on discipline, she testifies happily of a new kind of relationship with her children. The atmosphere is better, and she feels respected as a mother.

A young single brother in the church soundly resisted the idea of leaving his parents' home. Now as he approaches marriage to a fine Christian woman, his interest in a good marriage has become more than an academic matter. They are coming to us now for some pre-marriage counsel.

A couple in their late fifties, married thirty-four years, had been matched by arrangement and not their own choice. The wife attended a seminar series from the start and finally got her husband there by the end of the third (out of six) session. Now they are much involved, both listening and sharing their marriage with the group. Though many good matches result from

the wise, objective judgment of a third party, this couple had severe doubts along the way as to whether they were properly matched and now feel they missed something beautiful by not having the privilege of courtship and personal choice. As a group, we agreed that the complementary process after marriage is of crucial importance, regardless of how the match was originally made. This couple, now enjoying a kind of renewal in their relationship, wish they could have heard this view of marriage a long time ago. They are also developing a relationship with the church.

These are the kinds of happenings which currently inspire our continuing efforts. Aside from this general congregational seminar, we are eager to work more with individual couples in the future.

Finally, it is a great satisfaction to us to see that Japanese pastor couples are becoming the models and counselors and teachers for their own people. Unless this happens, our work can hardly be considered ultimately successful.

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Dear Friends,

Next to China, India is the most populated nation on this planet. Before the turn of the century, India will be home to *one billion* people. In a country with over 900 million Hindus and Muslims, less than 1 percent are evangelical Christians.

The question is, How do you evangelize a billion people?

Elmer Kilbourne is a friend who served as a missionary leader in Korea for four decades. After he retired in 1985, he shared with me his burden to see India evangelized. "Franklin," he said, "I don't want to retire in Florida to play shuffleboard. I'd like my last years to count for something while I still have my health. Let's help the Evangelical Church of India build 1,000 churches."

"Build 1,000 churches in India?" I said. "You must be nuts!"

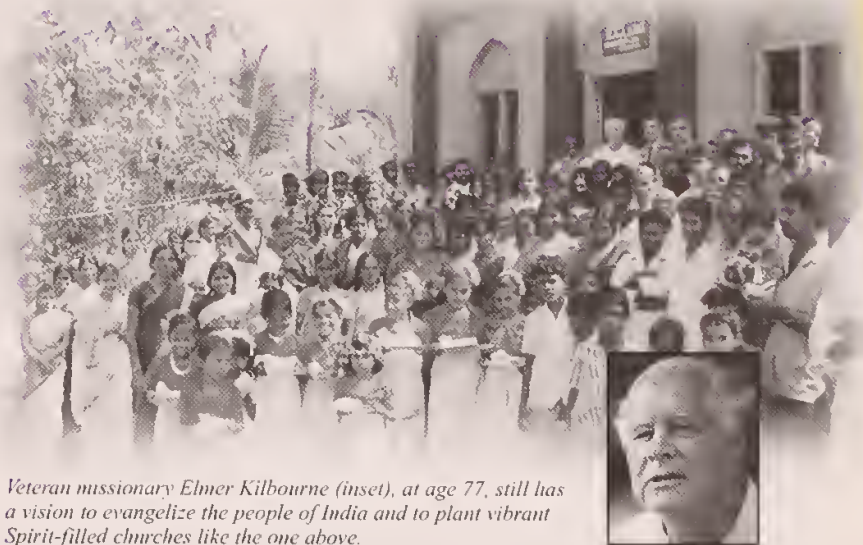
"Not just 1,000 churches," Elmer replied. "I also want to help them build 4 seminaries and 25 Bible schools—one in each state. If we're going to build 1,000 churches, we've got to train pastors to preach in them. What do you think?"

I just stared at him. I couldn't help but admire Elmer's faith and determination. I knew that such a monumental task could not be accomplished in our own strength—God would have to do a miracle. "Let's go," I said, "and watch God work."

I met with Dr. Ezra Sargunam, leader of the Evangelical Church of India (ECI). He shared a powerful vision for reaching his nation for Christ. When I heard what he had to say, I knew that this was no pic-in-the-sky dream. With God's help, this could happen.



The wells we dig on church property give believers the opportunity to tell other villagers of the "living water" found only in Jesus Christ.



Veteran missionary Elmer Kilbourne (inset), at age 77, still has a vision to evangelize the people of India and to plant vibrant Spirit-filled churches like the one above.

Ezra explained that these new church buildings would be a tremendous tool for evangelism. In addition to serving as worship centers, the buildings could be used as Christian schools during the week. In a poor country like India, where less than half the people can read and write, schools are highly prized. This would give believers an open door into homes where the Gospel of Jesus Christ would otherwise not be welcome.

Another important aspect of this project, he said, is that we want to dig a well at every church we can. In India, the well is the center of village activity. When villagers come to draw water at the church, the pastor and other believers can tell them of the "living water" found in Jesus Christ. Jesus said, "Whoever drinks the water I give him will never thirst. Indeed, the water I give him will become in him a spring of water welling up to eternal life" (John 4:14, NIV).

Miracle in India

Over the years, many of you have prayed and given financially to make this vision a reality. The Evangelical Church of India—with the support of a small consortium of businesses, mission groups, and concerned individuals—has seen God do a miracle. This January, our team traveled to India to take part in “Festival One Thousand” as the ECI celebrated its 1,000th church.

The highlight of Festival One Thousand was the mass baptism of 2,231 new converts to the Christian faith—the largest group baptized in India this century. These new Christians came from all over India, and it took 20 pastors over three hours to baptize them all. What an awesome sight!

Despite this victory, India remains in great spiritual darkness. On the same day that these new believers were baptized in the Name of the Lord Jesus Christ, millions of Hindus rushed to immerse themselves in the Ganges River, believing that the water would wash away their sins. How sad that anyone would believe that this filthy water could take away the guilt and penalty of sin. As the old hymn says, “What can wash away my sin? Nothing but the blood of Jesus.”

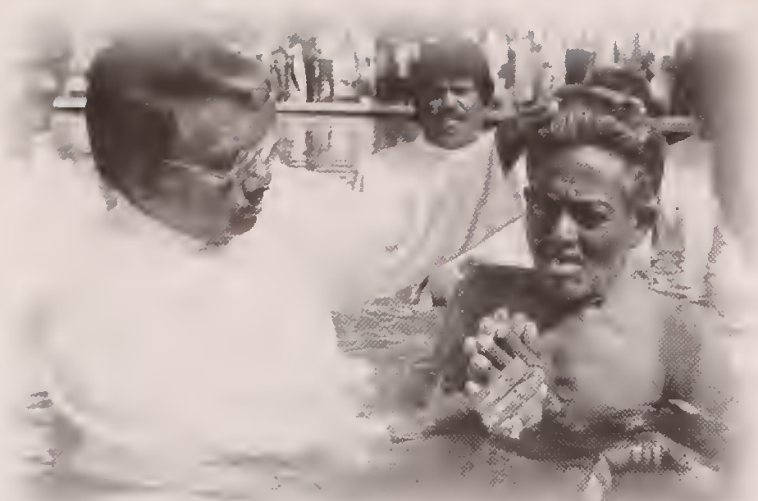
While in India, our team experienced one blessing after another—including the conversion of the Hindu taxi driver who drove the team. After hearing the Gospel message preached at the baptismal service, he accepted Christ and was also baptized. Afterward, he told us about the persecution he will now face as a Christian—his own family will most likely disown him.

Hindus who accept Christ become outcasts in their own land. They can lose their jobs, their homes, and even their families. They encounter discrimination in education and employment, and endure open hostility from fanatic Hindus. Many have been brutally attacked, and some killed. Not long ago, Hindu militants in Bombay destroyed a new church and killed a small boy, while the local police did nothing to stop them.

As I write, a Hindu nationalist party has just come to power in India. This party has strong ties to radical fundamentalists bent on making India a Hindu state—as the governments of Iran and Sudan have turned their countries into Islamic states. In some parts of India, anti-conversion laws have already been passed and pro-Hindu education introduced into public schools. The Indian church may soon face severe restrictions on their religious freedom as well as increased persecution.



The 2,231 new converts baptized during Festival One Thousand comprised the largest group baptized in India this century.



Dr. Ezra Sargunam, president of the Evangelical Church of India, baptizes a new convert as part of the Festival One Thousand celebration.

Many Hindus are good people who truly want to find forgiveness and go to heaven. But Satan has blinded them. This is why it's so important to continue building churches. Every place we plant a church, the fellowship of believers grows and the Kingdom of God advances.

The ECI has a plan to challenge every local church to plant a daughter church in the next few years. We want to help them build 100 churches this year and another 1,000 by the year 2010. Four seminaries and 12 Bible schools have already been built, and we want to help the ECI build at least 13 more Bible schools.

Tens of thousands of people die every day in India without knowing the Lord Jesus Christ. Please pray for the

people of India, that their eyes will be opened and that they will repent of their sins and turn to Christ. Pray also for Christians throughout India, that God will strengthen and encourage them in the days ahead.

We need to support our Indian brothers and sisters as they take the Gospel to the 900 million unevangelized people in this vast nation. Through your prayers and financial gifts, you can share in this opportunity to win multiplied thousands of men and women to Jesus Christ.

Crusades Down Under

In the first three months of this year, I traveled south of the equator to lead evangelistic crusades in Australia and Peru. We thank God for the wonderful way His Spirit touched hearts and changed lives during those meetings.

In Australia, some 136,200 people attended Festival meetings in the cities of Adelaide and Perth. In Adelaide's Football Park, over 3,160 people responded to God's invitation, repenting of their sins and praying to receive Jesus Christ. The next week in Perth, as the message was translated into five languages, over 4,200 made decisions for Christ. One group of Aborigines had driven more than 24 hours to hear the Gospel.

Operation Christmas Child prepared the way in Lima, Peru, as 300 local churches distributed 80,000 gift-filled shoe boxes to children in Lima's poorest neighborhoods. The shoe boxes proved to be powerful tools for evangelism. Some 20,000 children made decisions for Christ before the crusade team even arrived.

Our three-day crusade at Lima's National Stadium was attended by over 207,000 Peruvians, including 75,000 boys and girls for a special children's rally. More than 35,000 men, women, and children responded to the invitation, making decisions for Jesus Christ.

We give God the glory for such a great response. Please pray for His continued blessing on upcoming crusades in Charlottesville, Virginia; Albuquerque, New Mexico; and Greenville, North Carolina.



During the crusade in Lima, Peru, over 17,000 adults and 18,000 children made public decisions for Jesus Christ.



I helped the Samaritan's Purse team hand out gift-filled shoe boxes to children in Lima's terrible slums. Most of the 80,000 boxes sent to Peru were distributed by local churches in the weeks preceding the crusade.



We are so thankful for all of our partners who help us lift up Jesus Christ in India, Australia, Peru, and dozens of other countries around the world. Your prayers and gifts are enabling us to share the Gospel with thousands of lost and broken people through our relief work, medical missions, children's projects, and crusades. May God bless you.

Sincerely,

A handwritten signature in black ink, which appears to be 'F. Graham'.

Franklin Graham

Ways You Can Help

INDIA Churches and Bible Schools

Our goal this year is to help the Evangelical Church of India build 100 churches and three Bible schools. How about honoring a loved one or friend with a gift of \$10,000 that can build a church, provide a Christian school, and dig a well? A gift of \$50,000 can establish a Bible school to train Christian leaders. Maybe you can't afford to give such a large sum. It only takes 10 people giving \$1,000 each to plant a church. Only 100 people giving \$500 will start a Bible school. Any amount you can afford to give will be a great blessing. Above all, India needs your prayers.



UNITED STATES Disaster Relief

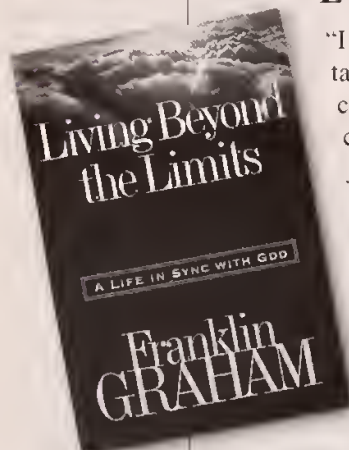
Scientists predict the El Niño weather system will continue to wreak havoc throughout the spring and summer. To respond to disasters here in the United States, we are outfitting a mobile disaster relief unit—a 48-foot tractor trailer fully equipped for on-site assistance. With your gift of any amount, we can buy the tools and equipment needed for cleanup and repairs. Your support is needed to reach out with help and hope to victims of natural disasters right here at home.

SUDAN Medical Needs

Please continue to pray for our medical team in war-torn Sudan, who are risking their lives to treat over 1,000 sick and wounded every week. Your financial gift will help replenish medical supplies and provide equipment so our hospital can keep on saving lives as a witness to Jesus Christ.

WHERE MOST NEEDED

In Luke 10, the Good Samaritan had mercy on a hurting person when others passed by. At Samaritan's Purse, our work requires a prompt response to the needs of the poor, sick, and suffering. Your gifts marked for "Where Most Needed" will help furnish the resources we need to provide mercy without delay.



Ever feel like you're stuck in a spiritual holding pattern?

"I love to fly airplanes. In the Christian life, just like in a plane, you need a good takeoff—salvation in Jesus Christ. But just as important, you want to fly a correct course, navigate around the storms, and land safely at your final destination. You might consider my new book, *Living Beyond the Limits*, flight training for your spiritual journey. It's a refresher course in how to get out of a spiritual holding pattern and get back on course with God. The book gives real-life examples of men and women who have put God's Word into practice under the most difficult circumstances imaginable. I believe you will be amazed by their stories—and challenged to set out on your own exciting adventure of faith." —Franklin Graham

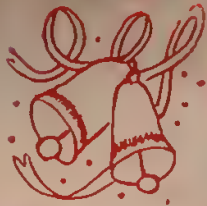
SPECIAL OFFER: For anyone who writes in or gives a gift in response to this newsletter, we want to give you—FREE, with no strings attached—Franklin Graham's new book *Living Beyond the Limits*. Please check the appropriate box on the response slip if you would like to receive a copy.

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WORLD VISION MAGAZINE



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December/60



At Christmas, 1960...

Millions throughout the world
still need to know
the story of the Christ Who came
to earth and died for them.

Who Opened Mercy's Door?
page 8

BEHIND THE SCENES

IT'S WINTER once again, and December's brief days remind us not only of cold but of Christmas—the celebration of our Saviour's birth. This year as you give gifts and enjoy the warm fellowship of family and friends, remember to "give" also to Christ by sharing with the poor and needy of earth the exceeding abundance He has given you. And in giving to these, "the least of (His) brethren," you will have given unto Christ.

LT. COL. JACK GRUBE, U. S. Air Force Reserve chaplain who served so



Chaplain Grube

faithfully first with World Vision's Film Department and then in its Deputation Department, has resigned to accept a position with the Barker Foundation, San Francisco. We express our warmest appreciation to Jack for his devoted Christian service at World Vision and wish him God's best in this new and challenging Christian work. Many readers will remember Chaplain Grube as the coordinator of Miss Gladys Aylward's 1959 tour of 210 U. S. cities where she spoke in churches and mission groups from coast to coast her message of missionary challenge.

SIX MEMBERS of the World Vision administrative staff have been able, under God, to raise their own money for a missionary trip to the Orient. During October the following personnel visited, reported on and filmed World Vision's expanding ministries there: Dorothy C. Haskin, Manager, Missions Research Department; Larry Ward, Vice President, Informational Services; Roy Challenger, Manager, Film Department; Don Vasey, Manager, Orphan Sponsorship Program; the Rev. Richard Hamilton, New York Representative and Jim Franks, Michigan Representative.

THE WORLD VISION QUARTET is currently touring Texas and Kansas in gospel meetings there after a week of services in Sprague River on Oregon's Klamath Indian Reservation. The four men gave thrilling reports of their visit to this quaint area soon to be converted from a reservation to publicly owned land. Their meetings at the Sprague River Friends Church were attended by Klamath and Modoc Indians, many of whom still follow the centuries-old traditions handed down by their ancestors. Pray for those who made decisions for Christ there.

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Cover Photo

Patients of Formoso's Pak-Mung Clinic await treatment by Christian doctors and nurses at this lonely outpost of medical missions.

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The Rev. and Mrs. Erwin W. Raetz, as they arrived in the United States on furlough. En route to the States from Seoul, Korea, the Raetzes visited Japan, Hong Kong, Vietnam, India, Turkey and Central America seeking areas with destitute children whom World Vision, by faith, is endeavoring to help. Mr. Raetz has served for the past six years as Director of World Vision's Overseas Office in Seoul.

When You Think of Tokyo...

TOKYO, Japan—What does the word "Tokyo" bring to your mind?

If your first thoughts are of cherry blossoms and colorful kimonos and quaint pagoda-type buildings, chances are you have some "catching up" to do in this fast-paced world of ours.

Consider these facts:

Today's Tokyo is not only the world's largest city, but also one of its most modern. Its spectacularly modern department stores rival those to be found anywhere in the world . . . its restaurants lay convincing claim to being the world's finest . . . its entertainment, sports and recreation interests match those of any metropolis anywhere . . . and its booming industrial progress is evidenced in a multitude of ways.

To be sure, kimono-clad ladies still glide down its streets, the cherry blossoms and pagodas are there, and many age-old customs endure. But . . .

Tokyo's teeming millions constitute the most literate and highly concentrated group of non-Christians in the world.

They consume newspapers more avidly than any other city.

They add up to the world's largest concentrated radio audience.

They dial six million TV sets.

And, more so than is probably true of any other city in the world, Tokyo as Japan's leading metropolis sets the pace and establishes the standards and attitudes of the entire nation.

In the midst of Tokyo's millions (15 million in the Greater Tokyo area), a handful of Christians have set for themselves a gigantic goal of faith. They are out to make a mighty impact on their city—and through it on their country—for Christ.

What is their plan? Some 600-plus churches have prayerfully scheduled a great evangelistic thrust for May, 1961.

They have contracted for the 10,000-seat Meiji Auditorium . . . in the heart of Tokyo's university population of more than 300,000 students.

They have secured the great Imperial Symphony Orchestra, an important attraction in this the world's most musically-literate city.

They are enlisting and training some 5,000 Christian counselors.

They are recruiting an overall choir force of more than 5,000 . . . to provide at least a 1,000-voice choir nightly.

They have secured Dr. Bob Pierce, president of World Vision, Inc., to serve as evangelist and to bring a team of Christian musicians.

And they have called their fellow Christians throughout Japan to earnest prayer.

Dr. Pierce and his associates have assumed the responsibility of securing world-wide prayer and financial support for the Japanese Christians in their venture of faith. They plan radio and television coverage throughout this populous nation as funds are available.

For encouragement, they can look back on last year's highly successful Osaka Crusade. In Osaka, Japan's second largest city, a three-week crusade attracted a total attendance of over 93,000 . . . utilized radio and (for the first time in Japan's history) television for a nation-wide evangelistic effort . . . and registered an exact total of 7,500 decisions for Christ.



This poster, urging prayer for the Tokyo Crusade, is being displayed in churches throughout Japan.

In a time of political change—a time when the whole nation focuses a wary eye on its burgeoning Tokyo student population—the Tokyo Crusade may well be one of the most courageous (as well as strategic) ventures the Church has ever attempted anywhere in the world.

In the heart of the world's largest city are valiant little bands of Christians with the world's largest city on their hearts.

To the rest of the Christian world—to you—they say, "Brethren, pray for us."

To my fellow Christians in Japan:

I shall stand with you in prayer for your great Tokyo Crusade. I enclose \$_____ to help you in this venture of faith.

name _____

address _____

city _____

zone _____

state _____

Mail To Bob Pierce,

World Vision, Inc., Box O, Pasadena, California
Canadian friends may write: *World Vision of Canada,*
Box 181-K, Toronto 12, Ontario, Canada.

Dec. Mag.

God Speaks To Korean Pastors

IN THE REPUBLIC of South Korea, the summer of 1960 will be remembered for its protracted drought. The nation's precious rice crop was seriously damaged. At summer's end the long dry spell was broken by torrential rains. By the time our World Vision team of speakers arrived for a series of three conferences in the first half of October the burgeoning life of hillside and valley, quickly responding to the magic of moisture, gave the whole country a much greener, fresher appearance than it usually presents.

What we longed for in the Korean Church—where tension and strife have been damagingly present in recent months—was something in the realm of the spirit that would correspond to this fructifying rain and springing verdure that greeted us everywhere. In how *great* a measure our prayers were answered it is impossible to say. That they were answered in some *real* measure we can honestly report.

Instead of conducting one immense conference for the pastors, as we have previously done in the city of Seoul, three gatherings were arranged. At Taejon, Taegu, and Seoul an aggregate attendance of 2,552 leaders found themselves under the judgment and mercy of God's searching Word.

Our team of speakers, led by Dr. Pierce, consisted of Bishop Marcus Loane of the Anglican Church, Sydney, Australia, Bishop Alexander Theophilus of the Mar Thoma Church in South India, Dr. Richard C. Halverson of our World Vision Board, and the Rev. Armin Gesswein, Director of the Revival Prayer Fellowship, Pasadena, California.

To have an Indian bishop in Korea was extraordinary. Under the previous government it was impossible. The Korean brethren took Bishop Theophilus to their hearts warmly. He in turn was obviously delighted to be with them as fellow Asians. He warned them of the danger into which his own communion had fallen generations ago, when they contented themselves with being a kind of island of formal Christianity in India's deep south, with little or no concern for evangelistic outreach into other parts of the nation. The Mar Thoma Church, explained the bishop, was saved from the fate of self-complacency by a visitation of the Spirit of God in revival. The old mold of self-containment was broken. Concern for the evangelization of India, and lands beyond India as well, caught fire

in the hearts of young people. Today Mar Thoma workers are giving a missionary witness in Nepal, 2,000 miles away.

Dr. Halverson pressed home the teaching of Jesus concerning the task of witnessing as the primary responsibility of the Church between the time

Following the Pastors' Conferences in Taejon, Taegu, and Seoul, many Korean ministers arranged local gatherings in their own churches to spread the spiritual impact of the meetings to their congregations.

In this climate of prayer and heart-surrender, the Rev. Armin Gesswein, head of the Revival Prayer Fellowship, Pasadena, Calif., and a member of the World Vision Pastors' Conference team, visited several churches in 10 days of evangelistic, prayer and Bible teaching services in sanctuaries so jammed with people it was impossible to call inquirers to the altar.

"We had two and three meetings a day," said the Rev. Gesswein, "and it was evident that God, through the Conferences, had indeed touched the entire nation of South Korea. It was a blessed aftermath. Great victories were won in the hearts of not only the Korean pastors, but their people as well."

of our Lord's ascension and His coming again. Armin Gesswein expounded the theme of prayer as we see it prominently and powerfully set forth in the book of Acts.

Bishop Loane, in sentences as sharply honed as a razor, called the ministers to a fresh consideration of that intimacy with the Lord Himself apart from which there can be no strong, effective apostleship. Jesus chose twelve "that they might be with Him." "How to preach" is a pointless topic for men who do not, first of all, know how to live in communion with the living Lord.

Dr. Pierce, in the unhappy context of

friction and tension among the Korean brethren, lifted their eyes beyond their own borders to Christ's servants in other parts of the world: Spain, Colombia, Congo, Russia, China. It was a timely thing to do. The Holy Ghost used it.

As session followed session and day followed day, the chilliness of an opening service was replaced by the warmth of fervent singing and the fervor of strong praying. (Will we ever forget the *ardor* and the *directedness* of the service of prayer with which the Seoul conference reached its climax?)

At the close of the Taegu conference one pastor—a leader on one side of the divided church—said to a friend: "All the fight is gone out of me." His remark had no reference to the warfare with evil which is forever a part of the Church's involvement, but to the feuding and quarreling between Christian brothers.

The newly elected president of Korea, Yoon Bo Sun, in a brief address to the Seoul conference, placed before the pastors a strong plea for a rebirth of conscience in the life of Korean Christians. "There are corrupted societies today," he said, "in which the believers, who are supposed to be leaders and models of the conscientious life, are engaged in the same deteriorating activities as the unbelievers, thus leaving the sacred pulpit with unrespected reputations."

There is a phrase worth remembering: pulpits that have "unrespected reputations."

If by ever so little the pulpits of Korea were helped to forestall such a fateful doom as that, the conferences of last October were amply worth while.

President Yoon of the Republic of Korea (walking), addressed Pastors' Conference delegates in Seoul. Others (left to right) are Armin Gesswein, Dr. Richard Halverson, Dr. Kyung Chik Han and Dr. Bob Pierce.



Report From Quemoy



Larry Ward with Chinese Nationalist soldier who had recently defected from mainland. Sentry wears a gas mask to hide his identity from nearby Communist observers manning telescopes.

Standing in a Chinese Nationalist observation post on Kinmen Island (Quemoy) in early October, looking at the nearby Communist gun stations, Larry Ward (Vice President of World Vision, Inc., in charge of its Informational Services) recorded his on-the-spot impressions. They are reproduced below exactly as recorded for the World Vision Broadcast heard on the ABC radio network.

This is Larry Ward, reporting for World Vision from Kinmen Island in the Formosa Straits. You may know it better as Quemoy.

Yes, this is one of those battle-scarred little islands in the narrow straits between Formosa and the mainland colossus of Red China.

As I speak to you, I am standing high up in a Chinese Nationalist Army observation post, looking out from this little patch of freedom to Communist territory less than a mile and a half away. Just a few minutes ago I looked through binoculars at Chinese gun stations so close that those manning them can hear propaganda broadcasts that boom out over huge loudspeakers here on this island.

I am here on Quemoy today for one reason—to remind you as American and Canadian Christians to pray for your brothers and sisters in this, one of the real trouble spots of the world.

For over two years now Quemoy and its sister island to the North, Matsu, have been under heavy Communist gunfire. Hundreds of thousands of rounds of ammunition have pounded onto this valiant little Free World outpost since August 23, 1958—and the situation has gone on so long that no doubt many people in the rest of the world have forgotten it.

But the people here have not forgotten! Today the big guns are silent, for in this—one of the strangest of man's wars with man—the Communists shell Que-

moy and Matsu on only the even-numbered days. We are told that Red China could not afford to keep up its original heavy pace of shelling and bombardment, for it was estimated that they were spending a full million dollars (U.S.) each day during the period when their full onslaught was directed against these islands. That's a lot of rice—and so the Red Chinese have been forced into this present farce of firing only on odd-numbered days. Yesterday they fired some 147 times—but today their big guns are silent.

Just a few hours ago I flew here from the city of Taipei on a Chinese Nationalist Air Force plane. With me was Hans Wilhelm, a missionary with Orient Crusades who is also an accredited correspondent with the Far East News Service. As we approached this little island of Quemoy, we swept in barely 100 feet above the water . . . flying just above the white-capped waves to avoid detection, we were told, on the Communist radar screens just a short distance away.

Now, in a few hours, I'll be headed back to the comparative safety of the Island of Formosa. But the 41,000 people living here will stay. They'll be here tomorrow, waiting tensely until they hear the dreaded sound of the Communist guns . . . then living through the all-too-short parentheses of peace while the guns are silent . . . then moving on into another day when the guns will roar again. Too, they never know when this on again, off again shooting schedule will be disrupted . . . when the red dragon will reach out across the narrow straits to crush their little islands.

I'll be leaving . . . but these people will stay—and so my heart goes out to them.

And it will continue to do so, for just a few minutes ago I experienced one of the most moving moments of my life when some of the commanding officers of this fortress island stood before me and pinned on my coat what they called

the Kinmen Memory Badge. Before, they had been smiling and laughing, as our wonderful Chinese friends so often do—but now, suddenly, they were grimly serious. As the ranking officer pinned this little badge on me, he said: "This is the Kinmen Memory Badge. We give it to our honored guests who risk their lives to come here to see—and then go back to tell the rest of the Free World how we stand here for freedom."

He continued: and I could sense it cost him something to speak as he said, with deep emotion: "We call this the Kinmen Memory Badge because we hope that each time you look at it, it will remind you of the men and women who stand here on this little outpost of freedom to guard Taiwan. As we guard Taiwan, we guard the rest of the Free World," he said, "and so we hope you will not forget us."

Well, I wear that badge. I wear it proudly. Not because of myself—I have done nothing here—but because I am proud to be identified with those who stand here so courageously. I remember the words of the general as he said, with evident sincerity and emotion: "We shall stand here to the last man—until the last man is gone."

And as I look down at my Kinmen Memory Badge . . . as I stand here on the Island of Quemoy in the Formosa straits, looking off toward Red China so very near . . . that badge is a different kind of memory badge. Yes, as I look at it, it will remind me of these brave people . . . but it will also be my prayer memory badge.

When I look at it, I shall also remember the little churches we have visited today. There are three here, and we had the wonderful privilege of visiting two of them. One had some 15 children in its Sunday School, with 25 or 30 in the worship service . . . and the other has some 100 people in regular attendance, with three prayer meetings each week and a full slate of church activities.

They told us how the pastor of this second church had rushed out into the streets to comfort the wounded and the dying in the heavy bombardment some months ago . . . and how he returned home to find his own house had been hit, that his wife and two children had been killed. But that church carries on, bringing the reminder of God's love to those here who so desperately need it.

Friend, this is part of the body of Christ, out here on Quemoy . . . and when one part of the body suffers, we all suffer with it. I hope you'll remember to pray for these islands in the Formosa Straits . . . for these three brave little churches. That's why I'm here today: Larry Ward, reporting from Quemoy, and returning you now to World Vision's international headquarters in Pasadena, California.

YEAR-END PROJECT HIGHLIGHTS



Pastors' Conferences in Korea, Thailand, Nepal . . .
dedication of Children's Hospital, Taegu, Korea,
are among World Vision's current global ministries

CHRISTIAN LEADERSHIP DEVELOPMENT

Following the three World Vision Pastors' Conferences in Korea (see page 4 for full report), Dr. Bob Pierce and Dr. Richard Halverson of the team of ministers officiated at special dedication services for the Taegu Children's Hospital, with Dr. Howard Moffett, Director, and local Koreans and missionaries attending (photo above).

From Korea the team went on to Thailand for another Pastors' Conference which was convened on the beautiful grounds of the Church Of Christ in Thailand's Wattana Girls' School, Bangkok. Services were held for 650 delegates in a new church building on the grounds. Approximately two-thirds of the delegates had traveled between 400 and 600 miles from the borders of Burma, Laos and Malaya to attend the services. Although the Siamese people

are unemotional on the surface, their enthusiasm was reportedly very real and the Holy Spirit's work was evidenced throughout the meetings. Not only pastors, but Thai doctors, teachers, elders and Bible women also attended the historic meetings in the hot, humid weather of Bangkok's lingering summer.

While other team members left Bangkok and scattered to their various duties in other countries, Drs. Pierce and Rees went on to Nepal for strategic meetings with missionaries in that barely accessible mountain kingdom. These fall activities were among the most strategic ever in the history of World Vision's Christian Leadership Development program.

SOCIAL WELFARE SERVICES

"The concrete is poured and the roof is on. . . ." This encouraging news has come from builders at the site of the new World Vision Hospital at Seoul, Korea. Now there remain only the finishing touches for this third 150-bed project devoted to the care and treatment of Korean orphans in need of convalescent facilities from childhood diseases and from surgery.

For all its many friends who heeded the urgent appeals for help and contributed the necessary funds to bring the project to this point, World Vision is grateful and thanks God for His goodness in the building of this haven of mercy for little children.

Your prayers and support are needed yet so that the building can be completed soon.

Dr. William Van Valin of Solvang, California, is currently on tour for World Vision, surveying the medical programs and needs in Korea, Formosa, Nepal and other countries of Asia. A fuller report of Dr. Van Valin's findings will be published in future issues of *WORLD VISION MAGAZINE*.

Funds for her outfit and travel expenses were sent by World Vision to British Nurse Vivian Mills who has gone out from England to serve Christ at the Isfahan Christian Hospital, Iran—a sound mission project begun 56 years ago and directed for the past 17 years by Dr. Eric Wild. Miss Mills will be a sister tutor at the Hospital, a nurse and a midwife.

World Vision has arranged to send two doctors to the Republic of Congo to work in hospitals abandoned by the exodus of Belgian and American mission doctors during the extended po-

litical crisis in that strife-torn land. "Because of what has happened here, it will take us until 1977 to bring our medical program to what it was in 1960," a missionary doctor said.

World Vision is also lending support to the newly-formed Congo Protestant Relief Agency which is using the concentrated efforts of many mission agencies to work more effectively in alleviating the most desperate cases of illness in the Congo.

EVANGELISTIC OUTREACH

High priority is given these days to preparation for the gigantic World Vision-sponsored Tokyo Crusade scheduled for May 6 to June 5, 1961. More than 600 churches in the Greater Tokyo area have invited Dr. Bob Pierce and World Vision to conduct the month-long Crusade in Meiji Auditorium. An attractive "Call To Prayer" poster has been displayed in churches throughout Japan urging people to pray for this coming event which can be the largest single evangelistic outreach in the history of Japan's 100 years of Protestant missions. Four hundred Japanese pastors and laymen in 13 committees are busily laying the groundwork for the Crusade.

Promises to pray for the Crusade have come to World Vision's headquarters from 29 countries. Key Christian leaders in various countries will serve as prayer coordinators, translating news bulletins for their local newspapers and magazines and keeping Christians abreast of the Crusade developments.

"We are at least four months ahead in our preparation for the Tokyo Crusade, when compared with that of the 1959 Osaka Crusade," says Ellsworth Culver, World Vision Executive Vice President. "More than any other, this is truly a Crusade of, by and for the Japanese people themselves."

MISSIONARY CHALLENGE

Miss Gladys Aylward, "The Small Woman" of China who had been touring the New York City area, has returned now to her home in Formosa after a two-week visit at World Vision headquarters, Pasadena, Calif. Her 12-month ministry of missionary challenge, arranged and directed by



Miss Aylward

World Vision, has been well received in churches, mission groups and youth rallies throughout the United States and Canada. It has been far-reaching, too, as young people and older ones dedicated their lives anew to the task of

taking the Gospel of Jesus Christ to every creature and ministering in His Name to the needy of earth.

The World Vision Broadcast continues coast-to-coast in North America each Sunday over the ABC radio network. World Vision's Convention, Publications and Film Departments are increasingly ministering to more and more individuals and church groups, seeking to stimulate Christians everywhere to support sound programs of missionary endeavor.

EMERGENCY AID

A letter from the British medical staff with the Nepal Evangelistic Band at the Pokhara Leprosarium, Western Nepal, indicated recently that an American firm had offered to install a diesel engine to pump water for the hospital. Running water, at last, was within reach, but these dear friends did not ask for money or help to make the project a reality.

However, the Rev. Walter Corlett, pastor of the Carey Baptist Church in Calcutta, learned of their need for running water and sent World Vision an urgent plea for help to purchase the pumping unit.

"I have no hesitation in making their needs known," Pastor Corlett stated. "A finer, more dedicated group of missionaries you will not find anywhere in the great harvest field of earth. To see what is being done, and what could be done if they had the means, through the hospital and leper work . . . challenges me to the very depths of my soul! That is why I have unburdened to you in their behalf at this critical time. . . ."

Quickly, with emergency funds supplied in advance by friends of World Vision and by members of the emergency program called MISSION-OF-THE-MONTH-CLUB, World Vision dispatched funds to help install the water unit so badly needed there in that tiny-but-not-forgotten corner of earth, and to aid these men and women in their often thankless tasks for Christ in a primitive society.

These projects, listed under Christian Leadership Development, Social Welfare Services, Evangelistic Outreach, Missionary Challenge and Emergency Aid are but a few of the many ministries carried on by World Vision each month, ministries made possible by your prayers, your gifts.



A V.I.P.'s Mistake

IN THE YEAR 1948, a U. S. Senator from Kentucky named Alben W. Barkley campaigned vigorously for the position of Vice President of the United States, and won. For four years he served in this capacity, taking a hand in the management of millions of dollars and the welfare of the people who had elected him to office.

And yet in a very small matter, Vice President Barkley fumbled the ball in managing his own estate. The error was discovered at his death, April 30, 1956. The Vice President, his family learned, had left no will!

And because he had not taken a few moments to state his wishes for his family upon his death, the bulk of his estate went not to them but to the government for income tax and administrative costs.

Records in the McCracken County clerk's office (Paducah, Ky.) show that the Internal Revenue Service took \$343,444 for income taxes; estate taxes totaled \$13,744; and his funeral and estate administration expenses were \$132,740. In the end, heirs of the late Mr.

Barkley received only about \$155,000 of his \$643,801 estate.

Have you made provision for your family in the event of your death by preparing a will? And, likewise, have you made provision for the "Family of God" around the world in the work of missions?

Many Christians today are giving more to missions at death than they were able to give during their entire lifetime—simply by including missions in their wills.

If you would like free help without obligation in making a will, World Vision will be glad to aid you as part of its service of Missionary Challenge. Write for our free booklet and guide to: World Vision, Wills and Trusts Department, Box 0, Pasadena, Calif.

Don't let procrastination leave a vacuum in this vital matter. If you do, you can be sure that alien hands will empty the till, wasting the treasures that might have gone to your eternal reward if placed in the service of the King of kings for His work in spreading the Gospel around the world.

'Who Opened Mercy's Door?'



Outside "Mercy's Door Clinic" in the remote village of Pak-Mung, Formosa, passes a constant stream of men, women, children and cattle.



The Clinic's medical staff in Pak-Mung works day and night mainly to curb the current "Blackfoot" epidemic. Other surgical cases are also handled. Here Dr. William Sia, American-trained surgeon, and a nurse remove tumor from stomach of Formosan girl.

THROUGH THE DUSTY STREETS of a little town in Formosa hurry two men . . . half carrying, half dragging a third.

This third man seems only half conscious, as his head slumps to one side and his lackluster eyes stare straight ahead. But he manages to hold up one foot, swathed in clean white handages, as they make their way along the rocky, unpaved road.

They pause at the door of what seems to be a typical little Formosan storefront, then enter as someone inside hurriedly draws aside the sliding door.

Inside, the man they have been carrying is carefully lifted up onto what looks to be a plain workbench, of the kind the average man in Canada or the United States might have in his garage, but covered with a clean white cloth.

A few minutes later that room is the scene of intense real-life drama, for the man they have been carrying is lying unconscious while two figures lean over him.

One is a Formosan nurse, whose bright and intelligent eyes are about all that can be seen around her surgical mask.

The other is a Formosan doctor, whose hands are moving swiftly as if in a race against time.

Deftly, quickly, the doctor carries on his grim but necessary task. What is he doing? He is amputating the toes and part of the foot of the man who lies before him.

For this is the little village of Pak-Mung, on Formosa's Great Salt Coast.

Chances are that you have never heard of it—and you probably can't find it on too many maps.

But this village . . . and its *Mercy's Door Clinic* . . . is the scene of some of the most touching, heart-warming service for Christ to be found anywhere in the world.

Pak-Mung is the center of the dread "Blackfoot" epidemic. The people here, for the most part, are very poor; and so some months ago Missionary Lillian Dickson wrote from Formosa to World Vision to say:

"I received a phone call from a man who had been visiting in the south of Formosa. He told me of the 'Great Salt Coast,' a part of Formosa where I had not been, and of the people there who work at the government monopoly of salt making. He said there was a queer disease among the people, a disease known as 'blackfoot.'"

Her letter continued: "I went to see and found it was true. The foot becomes black with a horrible stench as of gangrene, and the patients are in such agony that many have committed suicide in the past. There is no known cause and no known cure."

Here was an emergency situation . . . an emergency plea for World Vision's help.

Thanks to one of World Vision's newest ministries—the MISSION-OF-THE-MONTH CLUB—we were able to answer this urgent call.

Funds were dispatched for the Pak-Mung Mercy's Door Clinic—and soon there was new hope for those suffering from the dreaded plague of Blackfoot as well as from numerous other diseases and sicknesses, including all too frequent trachoma, an eye ailment.

Dr. Sia, the dedicated surgeon, comes without salary

Victim of Pak-Mung's dread "Blackfoot" disease endures amputation of foot to stop gangrene-like, malignant disease.



from his own clinic many miles away to perform major surgery one or two days a week. A Christian doctor who was already present in the village was called upon to head up the day-by-day medical ministry of Mercy's Door Clinic, and a seminary graduate was named to serve as both chaplain and business manager. Every day the clinic ministry is opened with an evangelistic meeting. The doctors pray as they diagnose, treat, operate.

Do they keep busy? As of October 7, in the first few months of operation the clinic had treated 15,442 patients . . . with 325 cases of major surgery.

The song asks: "Who will open Mercy's Door?"

It answers itself: "Jesus will!"

Jesus did.

He opened Mercy's Door in Pak-Mung.

And He used *you*, if you are a "member" of the MISSION-OF-THE-MONTH CLUB, as the instrument in His hand to throw open this door to love and hope and faith!

(MISSION-OF-THE-MONTH CLUB is an emergency program designed to meet emergency needs. There is no membership fee as such. The program consists of friends promising to send in \$10 per month to help World Vision meet the most desperate need or opportunity it knows of anywhere in the world. As a "member" of MISSION-OF-THE-MONTH CLUB, you will receive a special illustrated report each month telling what *you* have done for Christ in some remote corner of the globe.)



FREE . . .

Title: *Let My Heart Be Broken* (252 pages; cloth-bound)

Author: Richard Gehman, distinguished American writer. (Photographs by Richard Rheinhold.)

Publisher: McGraw-Hill, New York

Price: \$4.95, but . . .

FREE . . . to new members of the MISSION-OF-THE-MONTH CLUB. *Let My Heart Be Broken* is the thrilling story of today's missionary heroes all around the globe. Some are well known; others are some of the unsung heroes of the faith. You will thrill to the stories of Formosa's famed Lillian Dickson; the Moffetts, outstanding Presbyterian missionaries in Korea; the colorful Kilbournes of the Oriental Missionary Society; beloved "Sensei," Irene Webster-Smith of Japan—and many, many others.

Let My Heart Be Broken is "must" reading for everyone interested in missions—and will be of interest and challenge to every reader!

We are happy to be able to offer this book as a special "missionary investment" in the lives of our MISSION-OF-THE-MONTH CLUB friends. We believe it will make their participation in this unique ministry even more meaningful and blessed.

To help you help them . . . the "little people" of earth . . . with emergency assistance for medical relief and other emergency needs, as well as for evangelistic and educational opportunities . . . I want to participate in the MISSION-OF-THE-MONTH CLUB ministry. I understand that my money will be completely a gift to missions, with no "membership fee"; and that I shall receive a certificate, special illustrated monthly reports and other books, pamphlets, folders and so on from time to time to encourage me in my prayer for missions. I enclose \$_____ for my first _____ month(s) participation.

Name to appear on certificate:

(name of individual or family)

Address _____

City _____ Zone _____ State _____

Note: Checks or money orders should be made payable to World Vision, Inc.

World Vision, Inc., Box O, Pasadena, California
Canadian Friends Mail To:

World Vision of Canada, Sta. K, Toronto 12, Ont., Can.

Dec. Mag.



News of Missionary Significance

FOREIGN

Sixty thousand citizens of Berlin turned out for the final rally of the week-long "Crusade for Christ" conducted by American Evangelist Billy Graham. This brought to 260,000 the total attendance at the Berlin rallies. It increased to 700,000 the number of persons who have attended his meetings in other German cities as well as in Berlin.

Five Congolese, comprising the Protestant Education Committee, have written an open letter to missionaries working in the Congo. In it they expressed deep regret for the violence and declared, "We beg all our missionary brothers and sisters not to quit their posts. We also ask those who have left their posts to come back to them for the continuance with us of the saving work which ought to be developed in the country."

The independence of Africa's Mauritania in November gave it the new name of "The Islamic Republic of Mauritania." Government officials reportedly want to keep the nation Islamic, although freedom of conscience is written into the constitution as a matter of formality.

PRESS-TIME BULLETIN

The Evangelical Christian world was saddened on Nov. 5 by news of the death of Dr. Donald Grey Barnhouse of Philadelphia, Pa. His was one of the most eloquent and respected voices ever raised in defense of the historic Christian faith. Death came following brain surgery. He was 65.

Earlier, on Oct. 31, death took Dr. Percy Crawford, 54, distinguished radio and TV broadcaster, founder of The King's College and a pioneer youth evangelist.

WITH THE MISSION SOCIETIES

A "Congress On World Missions," sponsored by the Interdenominational Foreign Mission Association, is scheduled to convene in Chicago's Moody Memorial Church Dec. 4-11. The Congress is designed to "reawaken evangelicals in North America to the opportunities and challenge of this day and hour and to stimulate a great missionary endeavor in our generation."

The Evangelical Free Church of America has received Congo visas for two of its missionaries on furlough. They expect to leave for the Congo before winter.

During World Refugee Year, American Baptist Convention churches sponsored 521 immigrants. Of these, said a report from the denomination's headquarters in New York, only 29 are Baptist.

Youth for Christ International will hold its Seventh Annual Winter Conference at Boca Raton, Florida, Conference Grounds from Jan. 30 to Feb. 5, according to an announcement by Executive Director Evon Hedley of Wheaton, Ill., Conference Director.

Officials of the Christian and Missionary Alliance (100,000 members in 11,023 churches) and the Missionary Church Association (15,000 members in 200 churches), are talking about merging. All 14 district conferences of the Alliance have accepted the basic provisions of the union. Both groups will give final consent to the merger at meetings next year. Proposed name would be: "Alliance Missionary Church."

EDUCATION

Religious instruction will be abolished in about 5,000 Polish schools during the current school year. The move is not an attempt to limit secularization of schools by banning religious instruction from the school premises, but to eliminate church influence from social and ethical life and replace it by secular

concerns. This according to a statement released by the general secretary of the Polish Association for Secular Schools.

Gregory Peter XV Cardinal Agagianian, Prefect of the Sacred Congregation for the Propagation of the Faith, inaugurated a new seminary of the Bombay archdiocese that is expected to cost nearly one million dollars.

Ceylon's seizure next year of all state-assisted Protestant and Roman Catholic schools, reported earlier, will carry with it no compensation whatever to the schools seized, the government says.

LITERATURE

Coincidental with the Billy Graham Crusades in West Berlin, a 10-man team of the Pocket Testament League moved into West Germany for an extensive 10-week evangelistic campaign and Scripture distribution ministry. Sanctioned by West Berlin's Governing Mayor Willy Brandt, the campaign was tied closely with the impact of the Graham meetings, but continued after their close.

Bookstores and newsstands in East Germany are sprouting new types of atheistic literature in ever-increasing volumes, religious leaders there report. They say the publications include books and pamphlets by contemporary Communist authors and reprints of "classics" by German and foreign atheists.

Prayer Corner

... for the Tokyo Christian Crusade

1. Pray for guidance regarding radio and television opportunities in the Tokyo Crusade. For a relatively small cast, the ministry of the Crusade can be extended to many millions of Japanese in addition to those attending the nightly evangelistic meetings.

2. Although the Crusade itself is still many months away, already the World Vision staff members in Japan, both American and Japanese, are working under tremendous pressures. Pray that they may know the joy of the Lord as their strength in these important days of preparation.

3. Many churches in Japan, because of their prayer participation in the Tokyo Crusade, have a new interest in evangelism. Pray for current evangelistic meetings in various Japanese churches.



Celebrating 50-year Jubilee, members of Hmar Tribe lay foundation of "Jubilee Hall." Below is Dr. Watkin Roberts (standing left) during last visit with "his people."



The Tribesmen's Jubilee

FIFTY YEARS AGO this month the Gospel of Jesus Christ first came to the Hmar Tribe of Assam in North-east India. There were no newspaper headlines to announce the event . . . no special escorts for the bearers of the Good News . . . no welcoming committee—only barren, rolling hills dotted with suspicious head-hunting tribesmen and unsanitary, squalid living conditions.

Yet within this half century of Gospel witness more than 30,000 tribesmen have embraced the Christian faith and are today worshipping the Lord in humble assembly halls scattered throughout the land-locked country.

The story of this remarkable spiritual invasion really begins with a lad named Watkin R. Roberts, born in a middle-class home in Wales during the Great Welsh Revival. This young Welshman entered a career in slate mining, but he was converted to Christ through the reading of a sermon by the late R. A. Torrey. From that day on he forgot his ambitions to get rich and began seeking ways to serve the Lord.

Roberts attended the 1906 Keswick Convention in England and there heard the call of God to evangelize the hundreds of tribes in Assam which were living in utter darkness without a knowledge of the Gospel.

At the age of 24, Roberts sailed for India. In Calcutta he joined Dr. Peter Fraser and the two became missionary pioneers to Assam by setting up a clinic at Lushai Hills and expanding their ministry from there.

Strange and wonderful stories of conversions among the wild, primitive people were recorded. As Missionary Roberts talked with the tribespeople who came to the Lushai Hills Clinic, he learned of the Hmar Tribesmen who were living far off in the hills without a gospel witness.

One day he sent several copies of the Gospel of John to the tribe at Senvon. There was no postal service, so messages had to be sent with callers from the clinic.

Within a few months, three men appeared at the clinic bringing Roberts one of those copies of John's Gospel. On the flyleaf was an appeal from Chief Kamkhawlung of Senvon, written in broken Lushai. It said: "Sir, come yourself and tell us about this book and your God."

Roberts trekked the long journey "over the hundred hills" into the heart of the savage head-hunters' territory. Within a week five men, including the chiefs, turned away from heathen sacrifices and devil worship to serve the



Assamese children of the Hmar Tribe

true and living God. Word spread fast about the conversion of Chief Kamkhawlung and his people. Young converts were telling the Good News to their neighbors and the "tidings swept across the mountains like a mighty tornado and amazement and awe filled the hearts of all who heard it," said one of the Hmar Tribe now an educated Christian gentleman.

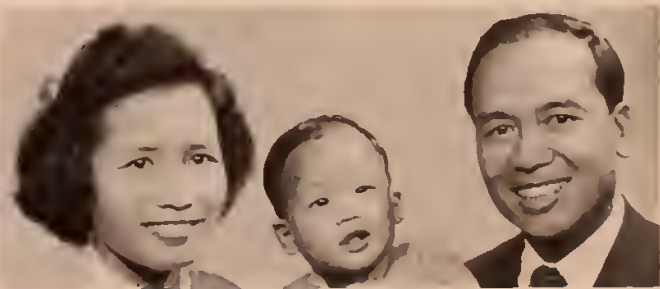
Missionary Roberts founded what is known today as the Indo-Burma Pioneer Mission which supports 45 day schools enrolling more than 3,000 students and also 148 National workers scattered throughout the mountainous area.

World Vision, in 1955, provided funds for the Mission's Executive Director, Rochunga Pudaite, to study in America, to complete the revision of the New Testament in the Hmar language and to prepare himself for future leadership.

This month in the land of the "hundred hills," great crowds of former head-hunters who are now brothers in Christ will sing:

*Jubilee bells ring aloud!
Let the mountains break forth,
The triumph Song of Victory,
Until earth's remotest nation
Crown our great Messiah King!*

And far away in Canada, where he is now living in retirement, Dr. Roberts will share with them this celebration of the Gospel's mighty work in pointing alien souls to the Way, the Truth and the Life in Jesus Christ.



Rochunga Pudaite, Hmar now at Wheaton College, Ill., with wife and baby. He is Executive Director of Indo-Burma Pioneer Mission celebrating Jubilee.



The Dream That Came Alive

DOROTHY C. HASKIN

FOR YEARS babies filled my dreams. Night after night I carried a bit of a baby in my arms. The heartbreak of it was that the baby never weighed anything and in the morning my arms were empty.

Then came the day with promise—I was to have a baby of my own—one that would be real in my arms . . . one that did not disappear with the dawn. Eleven hopeful weeks I lay on my back. But God said "No." The relentless pain came and took my baby away. Again came the nights when I walked long corridors of dreams with a baby in my arms. But it was a baby which had no weight, which was gone with the dawn.

Yet I hoped and ever hoped as the years passed. Until I could hope no more. My husband was dead. I was a widow. My heart said "You will go on living but not loving. Life is left, but love is gone." I had no husband, no baby. Just things to do with my hands.

I filled the empty days with a different house, many friends, a new job. I went to work with World Vision, which sponsors orphans in nine countries. I said, "Give me the youngest one you have, so that she may grow to love me, for I have no one else."

And so Lee Keum Bong, nine months old, came into my life. She became a picture in my bedroom. She watched me with her puzzled gaze when I slept. When I awoke she greeted me with quizzical baby eyes. Each month I sent in her small remittance. Occasionally I sent gifts. (Mostly warm pajamas, for Korea, I had heard, was cold.) Letters and more pictures came acknowledging the gifts. But, more important, when the house was quiet and I was alone, I could look at her picture and say, "Some day you will be old enough to know that I have cared for you since you were a little one." It was distant comfort but so much

better than walking the long night with a baby that disappeared. The picture was always there.

Then, when she was 29 months old, the Lord opened up the way, in connection with my writing, for me to go to Korea. Could I see my baby? I was going to Seoul. But Keum Bong was in Taegu! Then a trip was arranged South—five anxious hours in the dusty train. Dinner at a mission home was a formal courtesy to a waiting mother. Then a trip through the large and important United Presbyterian Hospital, during which I met Mr. Do, the superintendent of my baby's orphanage. When introduced to me, he said, "Ah, Lee Keum—she just had measles."

"Measles! Then I can't see her!"

"Oh, yes, she recover. She is at the home."

Relieved, I patiently continued the trip through the hospital which treats an average of one thousand orphans each month—where World Vision has built a special annex for them. Of course I was grateful for all the loving care. *But I wanted to see my baby!*

At last a group of us drove in the jeep out to Taesong Orphanage. I walked into the courtyard, there was a scurrying around . . . and then a warm, live baby was in my arms. She put her head on my breast and snuggled down, as if content, and my heart was full. The dream of the years had come alive at last.

For many long, loving moments I held her, then I gave her back to the Korean who cared for my daughter and went with Jackie McGregor of the World Vision staff in Korea to look at the orphanage. Each nursery had a name: "Love," "Joy," "Peace" and so on. My Keum Bong lived in the "Long-suffering" room. The rooms seemed bare to me. Each floor had a *tatami*—which is a woven bamboo mat. The heat from the kitchen travels under the

floor and keeps the room warm. Along the sides of the room are piled the quilts for the night, boxes with a few extra clothes and a few toys. Not much, for life is simple in Korea for my Keum Bong.

I held her again in my arms, the bright red toy I had brought her in her hands, and wondered how I could ever leave her. But I knew that I could, because never again would there be babies to haunt me in my dreams. I have a Korean baby in my heart.

YOU, TOO, can have a homeless child "in your heart." Fill out the coupon below:

I want to sponsor an orphan immediately. Enclosed is \$_____ for my first month(s) support at \$10 per month.

Boy Girl ___ Approximate Age _____

_____ your name

_____ address

_____ city _____ zone _____ state

Note: I cannot at this time sponsor an orphan, but I enclose \$_____ to help World Vision in all its worldwide ministries.

World Vision, Inc., Box O, Pasadena, Calif.

Dec. Mag.

Three English versions of the Lord's Prayer

The Lord's Prayer in Pidgin English (with a literal translation)

Papa blong mipela I stop on top
Narim blong yu I tambu
Lotu blong yu I hom long mipela
Mipela doon alasaem ol ontop
I harim tok boy blong yu
Yu bringum kai kai leden long mipela
Yu larim mipela alasaem mipela larumol
Yu no bringum mipela kloster long rot I nogut
Yu lusim altogeta somting I nogut
I rousa long mipela. Amen.

Father belongs myself he lives on top,
Name belong you he holy.
Spirit belong you he comes to me.
Myself down (below) all the same on top.
He hears me talking to you.
You bring me food today for myself.
You teach (learn) me, likewise me learn all.
You don't bring me close to the road that is no good.
You take away everything that is bad.
He looks after me. Amen.

The Lord's Prayer in 1350 (after the Norman Conquest, when English had a tinge of French to it)

Oure Faadir that art in heuenes, halwid be thi name; thi kyngdom cumme to;
be thi wille done as in heuen and in earth; gif to vs this dayoure breedoure
oithersubstaunce; and forgeve to vs oure dettis, as we forgeve to oure det-
tours; and leede vs nat in to temptacloun, but delyuere vs fro yuel. Amen.

The Lord's Prayer in 1000 A.D. (when English was in its Teutonic infancy)

Faeder ure thu the eart on heofonum; of thin name gahalgod. To-becume
thin rice. Gewurthe thin wille on earthan swa swa on heofonum. Ure ge-
daeghwamillcan hlaf syle us to daeg. And forgyf us ure gyltas swa swa we
forgyfaih urum gyltendum. And ne gelaed thu us on costnunge ac alys us of
yfele. Snihllice.

NEWS *release*

 **BAKER**
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Mission on the Way

Issues in Mission Theology

Author: Charles Van Engen

Contact: Twila Bennett

A theology of faith, hope, and love

The post-World-War missions boom served a grand purpose, but there's no going back. Charles Van Engen cautions missions leaders to guide evangelization theology and strategy. Only proactive, biblical thinking can align current directions in Protestant missions with the best bearings.

A missiological "trinitarian theology" of faith, hope, and love is that ideal compass point, according to the Arthur F. Glasser Professor of Biblical Theology of Mission at Fuller Seminary's School of World Mission. His newest book, *Mission on the Way: Issues in Mission Theology*, has in view an ecumenical missions strategy rooted in personal biblical faith, lived out in love, that offers hope for transforming God's world.

If mission is "on the way," Charles Van Engen reads the winds filling the sails. From church history he notes how evangelicals came to today's crossroads. He looks at implications of contemporary urban evangelism, covenant theology, indigenization, and

such side movements as neo-orthodox universalism.

This new title from Baker Book House Company is by the author of the groundbreaking study of mission and ecclesiology, *God's Missionary People*. His new work reprints one key section of that book, with a few writings that have appeared in journals. But several chapters, the book's overall focus, and the challenging applications are new.

Mission on the Way investigates evangelical missions theology as it relates to (1) biblical and narrative theology, (2) cultural context, (3) ecclesiology, (4) world councils, (5) religious pluralism, (6) interaction with competing theologies, and (7) the overall task of ministry.

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Van Engen

Mission on the Way: Issues in Mission Theology

By Charles Van Engen

Grand Rapids, MI: Baker Books

1996. 306 pp., paper, \$24.99

Reviewed by Edmond J. Dunn

With his wealth of experience in missionary work, teaching, and writing, Charles Van Engen has brought together a series of previously published articles to form the beginnings of a theology of mission or missionary theology. Professor of Biblical Theology of Mission at Fuller Theological Seminary, Pasadena, California, it is understandable that the focus of his theology is the Bible, and that his solution is an evangelical response to the many challenges of missionary theology and practice as we enter the new millennium.

Coming from a tradition of what Van Engen would classify as an ecclesiological *inclusivist* perspective on God's revelation (God is available to all through ordinary human experience as well as in a unique way in Jesus through the Scriptures), I have to keep reminding myself that the author is writing primarily for evangelicals (and hopefully some fundamentalists) who sense the need to move to a more open and ecumenical examination of missiology.

Van Engen is open to dialogue and well versed in the history of the ecumenical missionary movement during this century. He is confident that the biblical (that is, evangelical) perspective can provide answers to what he sees as a necessary reassessment of the ecumenical mission theology propagated by the World Council of Churches under the influence of Johannes Hockendijk. While most of his writing is gentle and inviting, his critique of Hockendijk shows a fiery side of the author that challenges evangelicals to stand up and be heard. He sees the 1974 Lausanne International Congress on World Evangelization as the turning point and a reaffirmation of historic evangelical mission theology. Turning away from a fundamentalist reduction, evangelical isolation, and an anti-Roman Catholic rhetoric, Lausanne emphasized both a social and an evangelistic responsibility. The goals of mission reaffirmed at Lausanne were church growth, the

kingdom of God, and contextualization. Van Engen discusses each of these.

In 14 chapters ranging from the importance of narrative theology to mission, to the effects of religious pluralism and postmodernity on mission, to a new paradigm for ministry formation, Van Engen carefully compares and evaluates various perspectives, points out strengths and weaknesses of different approaches, while inviting, nurturing, and urging the reader to be caught up in the difficult but rewarding task of evangelism.

Van Engen starts and ends with an *exclusivist* understanding of salvation (available only in specific acceptance of Jesus Christ as found in the New Testament), and never really answers what that might mean for all those who existed before Christ, or for the majority human family outside of the Christian dispensation. Nevertheless, there is much in what he has written from which all those interested in the mission of the church can benefit. Seminaries, Bible colleges, and institutes of ministry and pastoral formation should have this book. I found his two chapters on mission theology and ministry formation especially helpful.

Rediscovering Mission: Towards a Non-Western Missiological Paradigm

By Valson Thampu

New Delhi, India: A TRACI Publication

1995, vi, 278 pp., cloth, no price

Reviewed by M. Thomas Thangaraj

Valson Thampu, an ordained minister of the Church of North India and an English teacher at St. Stephens College, University of Delhi, proposes a paradigm to "regain our mission morale" by bridging "the growing gulf between theology and spirituality," and by exposing the non-biblical character of so-called *holistic* models of mission in vogue today (i).

The book is divided into two parts. The first part begins by explaining how contemporary missiologists have misused the word *holism* to promote their own partial understandings of the gospel. Thampu asserts the uniqueness of Jesus Christ as central for mission and ends the section with the biblical view of holism. The next chapter offers bibli-

Van Engen

Christianity And Culture (Part II)

Any 3 of the following lectures required:

March 19	Leslie Newbigin lecture	7 p.m.	"Theory of Mission and The Ideology of Pluralism"
March 20	Leslie Newbigin lecture	5 p.m.	"Profile of a Culture: Modernity"
March 21	"	1:20 p.m.	"Protestantism & The Greek"
		7 ⁰⁰ p.m.	"How Can We Know: The Scientific Frontier"
		1 ³⁰ p.m.	"What To Be Done? The Politics of Frontier"
March 22		5 ⁰⁰ p.m.	"Who Is Sufficient. The Cell & the Church"

①	March 27	Comm. report of 1st (Comm. cultural survey)
②	March 29	Comm. report of 2nd (Comm. cultural survey)
③	March 30	Discussion. Luzbetak Ch. VII-VIII "Psychological Integration of Culture by Configuration"
④	April 3	Overview Cultural Patterns (Humboldt)
⑤	April 5	Asian Reaction to Culture (Early Hist.)
⑥	April 6	Discussion. Luzbetak Ch. IX & X "Degrees of Integration" + Tol Broke.
⑦	April 10	Korean Culture Patterns
⑧	April 12	Slides - Background of Korea
⑨	April 13	Discussion. Luzbetak Ch. XI & XII "The Dynamics of Culture" Second Book report due
⑩	April 17	East of America (G. Parker)
⑪	April 19	Africa
⑫	April 20	Good Friday recess.
⑬	April 24	Principles of Contextualiz
⑭	April 26	" "
	April 27	Discussion. Luzbetak Ch. XIII + XIV
	May 7	Term papers due.

My Pilgrimage in Mission

W. Dayton Roberts

My life as an MK (missionary kid), a career missionary, and a missionary retiree has spanned three continents, three mission organizations, and three-fourths of a century. I was born and raised in the Presbyterian Mission of Korea, served more than forty years in the Latin America Mission, and wound up my career with eight years in World Vision International. The longest of these segments was lived in Latin America, where I presently reside.

In 1921, when I was four years old, Harry and Susan Strachan established the Latin America Evangelization Campaign (LAEC). Building on their eighteen years of experience in Argentina and a careful survey of all of Latin America, they proposed to evangelize systematically the cities and major population centers of the Hispanic world.

Harry was a tireless and wide-ranging evangelist who recognized the weaknesses of a splintered testimony. He excelled in garnering the resources and drawing together the Christian leadership of a given area for highly successful campaigns of evangelism and church growth.

His wife, Susan Beamish, cofounder of the LAEC, wholeheartedly supported Harry's ministry but intuitively recognized that evangelism cannot stand alone. It needs the support of training and communications activities and a posture of compassionate caring and integral concern for those who are spiritually lost and materially underprivileged. The combination of these two leaders produced what became known later as the Latin America Mission (LAM), a bellwether organization of great impact in the Hispanic world.

From 1941 to 1982, with my wife, Grace, who was the daughter of Harry and Susan Strachan, I served in the LAM under both of them and their successors, the first of whom was their son and my brother-in-law, Kenneth. Most of those years were spent in Costa Rica, with a five-year stint in Colombia and considerable travel to other countries.

I was called upon by four successive administrations to initiate or upgrade a variety of missionary ministries within the responsibility of the mission. I found myself serving as an executive arm, providing the mission's leaders with the kind of support that Aaron and Hur gave to Moses—holding up his hands while he interceded with God and supervised Joshua, who fought the battles in the field.

Jack of All Trades

I had early discovered that I am a jack-of-all-trades, while probably a master of none. Most of my friends specialize in one thing—they, it seems to me, are the true professionals. It may be theology, missiology, microbiology, genetics, or Islamics—but they are experts in their fields. Of them, in a way, I am jealous. But

*W. Dayton Roberts lives in retirement in Costa Rica, where he and his wife continue to be active in mission. He served forty-one years in teaching, communications, and executive positions with Latin America Mission in Costa Rica and Colombia. The author of *Revolution in Evangelism*, *Strachan of Costa Rica*, and other books and articles, he also served as editorial director of MARC, World Vision International, and as an adjunct professor at Fuller Theological Seminary.*

I guess that, in reality, I would really prefer to possess a smattering of skill and knowledge in many areas.

It is less than flattering to think that my jack-of-all-trades style and attitude may be a matter of mental laziness, or reveal a short attention span or even an immature curiosity, although these are probably not far from the truth. And the "master of none" is a logical consequence.

At any rate, it has been for me an obvious professional pattern. At various times within the Latin America Mission I headed the seminary, the radio station, the Colombia field, the publishing house, and the Evangelism-in-Depth program, and I was involved in countless other activities. My help in times of crisis has apparently been needed, but my continuing services in

Some are prophets, but Jesus calls most of us to be servants and friends.

none of these ministries has been considered entirely essential—others have handled the long-range situations generally with more success. Or perhaps other emergencies have intruded, calling for my intervention elsewhere.

The climax of my participation in these diverse ministries came in 1969-1973 when I was asked to shepherd the fifteen or twenty overseas institutions and departments of the Latin America Mission into patterns of autonomy and to organize them in a Latin American Community of Evangelical Ministries (CLAME). In the process, each entity—radio station, hospital, publishing house, seminary, church association—became self-sufficient, independent, and equal, along with the original mission, within a larger CLAME family.

CLAME was an exhilarating challenge, and resulted in considerable growth, but its shortcomings became more and more apparent with the passage of time. As a structure, it was eventually superseded by a different set of de facto and contractual relationships. The experience, however, was a most stimulating missiological education for me.

Similar patterns of diversity and variety, I am sure, could be traced across my eight years of ministry in Monrovia, California, with World Vision International, where I was asked to start a new journal and then to direct MARC's publications program.

Some people are called to be prophets, à la John the Baptist, but most of us, I believe, are called by Jesus to be servants and friends. Verbal witness is not nearly so important as just being there, loving, listening. "Bear ye one another's burdens," the apostle writes, "and thus fulfill the law of Christ."

As I glance at the rear-view mirror, I would like to hope that my life in some way may reflect the significance of Aaron, of Jonathan, of Barnabas, and Epaphroditus. Paul said, "I have planted, Apollos has watered, but God has given the increase."

My career has also spanned some breathtaking changes in the mission scene. Mission focus has moved from the Western establishment of the First World to the younger Two-Thirds

World Likewise it has shifted from mainline denominational domination to a surge of evangelical outreach

When we first boarded ship for Latin America in 1941, fresh out of Princeton Seminary, the memories of Edinburgh 1910 were still strong, and we were asked why we were going as missionaries to a "Christian continent." Today even the Roman Church recognizes that Latin America must be reevangelized and is more of a mission field than a Christian territory.

Equally dramatic has been the shift in Catholic attitudes, from a persecution of Protestantism to a movement, in many places, of "evangelical" (although rarely designated as such) renewal.

Impressive also has been the growth of Protestant evangelicals themselves (called the Gospel People by C. L. Berg and Paul Pretiz in their 1993 book by that name) and the flow of nonpracticing Catholics into evangelical experiences and fellowships.

Dramatic change can also be traced in the profile of our missionary constituency in North America. Increasingly, the "baby boomers" and "generation X" have been replacing the diminishing gray-heads in the mission-minded congregations, with the result that direct involvement of churches and volunteers has begun to supersede many functions of traditional missions. This trend is reflected likewise in the decrease of career missionaries in favor of short-term teams. Churches—especially the megachurches and newer denominations—want to GO rather than just send.

Missionary service today—in an age of fast travel and communication superhighways—is quite different from what I knew as a boy in the Presbyterian Mission in Korea, and even when I came as an adult to Latin America. When I left Korea to attend Wheaton College in the United States, I traveled by ship and did not see my parents again for six years. My first term in Costa Rica and Colombia was also six years long. Now the president of the LAM in Miami, Florida, thinks nothing of planning a two-day visit to Colombia or Brazil.

Rediscovering Holism in Mission

My pilgrimage has also been marked by a succession of trends in Christian mission strategy that have swept over much of the twentieth century. Sometimes it looks almost as if we are reinventing the wheel, as a parade of fads seems to play a significant role in determining the priorities—if not the nature—of our ministry. Since all generalizations are false, and sometimes dangerous, let me refer mostly to the LAM, with which I am more familiar. But our experiences may be typical.

I was first attracted to Harry Strachan's mission (LAM) because of its theological education program and aspirations. My father had been the president of the United Presbyterian Seminary in Korea for twenty-five years, and I fancied that theological education was the best way for a missionary to "multiply himself" and to experience a productive and reproductive ministry. So I went to Costa Rica with that in mind.

I very quickly discovered, however, that my two years' experience as a youth pastor in a large and wealthy suburban church in New Jersey—even with the help of Princeton Seminary training—had done little to equip me for teaching and training pastors in another language and culture. So I welcomed reassignment to church planting in Colombia, South America, where we were quickly involved in the nitty-gritty of witnessing, pastoring, and establishing churches and a new denomination among poor and simple people.

In the mid-1940s, Clarence Jones, cofounder of the "Voice of the Andes" radio station, visited Costa Rica on his way back to Ecuador and persuaded the LAM leadership that radio evangelism was a strategy that could not be prudently overlooked. Harry Strachan had given considerable thought to it before he passed away, and his successors accepted Jones's challenge. I guess it was because I had studied writing for radio at New York University during my first furlough that I was asked to move back from Colombia to Costa Rica to manage the newly founded evangelical station, TIFC.

Shortly thereafter, Kenneth Taylor (then director of Moody Press and subsequent founder of Tyndale House Publishers) came through, representing Evangelical Literature Overseas. And within a relatively short time the LAM had decided to set up a publishing house in Spanish, which I was asked to head. LEAL ("Evangelical Literature for Latin America") was established forthwith as a cooperative venture to encourage the growth of publishers and the proliferation of bookstores throughout the continent. I quickly became deeply involved.

Other priorities came successively down the pike. The Latin American Biblical Seminary decided to upgrade its ministry and to construct new buildings, for which funds had been donated. So, for a three-year period I served as the seminary's rector. A subsequent "wave" to which we were exposed was theological education by extension, in which I did not happen to have any direct, personal participation.

All of us in the LAM were fully involved in Billy Graham's Caribbean evangelistic effort in 1958, however. It fell to my lot to coordinate the crusade in Barbados. Soon thereafter, with the sickness (1963) and death of Ken Strachan in 1965, I "inherited" the duty and privilege of the oversight of Evangelism-in-Depth for several years.

An "Inescapable Calling"

The major legacy of Kenneth Strachan, (the second-generation leader of LAM), could be his understanding of the "prophethood" of every believer in Jesus Christ. Others had emphasized the universal priesthood of the believer and his or her kingly heritage in Christ. It remained for Kenneth Strachan to demonstrate the universal obligation to be a "prophet" or a witness to one's faith in Christ—what he called *The Inescapable Calling* (Eerdmans,

"Missionary earthkeeping" became a foreground objective of the Christian mission today.

1968)—of every born-again believer, whatever form that open and public witness might take.

Evangelism-in-Depth dramatically portrayed this conviction for all the world to see and acknowledge. It envisioned the total mobilization of the Christian community in witness to the saving grace of Christ. The growth of the church, Strachan affirmed, was directly correlative to this mobilization in witness. Evangelism-in-Depth spread to many of the countries of Latin America during the 1960s and 1970s, as well as to the continents of Africa, Asia, and Europe. Ruben Lores and I responded to

invitations received from around the world by undertaking a globe-circling, forty-day tour in 1966.

Other waves kept coming. I don't remember them all in chronological sequence, but somewhere in those years there was a revival of interest in missionary anthropology. And later—especially during my stint at World Vision—we were bombarded successively by emphasis on the principles of church growth and shaping our ministry to evangelize unreached people groups. Each of these strategy waves was touted by some mission leaders as the indispensable priority of the Christian mission.

As might be expected, community development was a hot topic at World Vision, and in the discussion of it, one of my long-

Mission is like a musical concerto; evangelism is the major soloist, but all the instruments play their own significant parts.

time strategic concerns—traced back to experiences in the tropical forests of Costa Rica—came to the surface. It was "missionary earthkeeping," caring for the environment in ways that would diminish the famines in Africa and provide for survival elsewhere. That this should be a foreground objective of the Christian mission today became evident in the worldwide interest and impact of the 1992 Rio de Janeiro conference on development and ecology (See my latest book, *Patching God's Garment* [MARC, 1994].)

Mission as Concerto

Following World War II, the earliest of this progression of mission strategies caught the evangelical community shortly after the modernist-fundamentalist controversies in the United States, when the church's mission was frequently perceived to be simply one of proclaiming the Gospel. The experience of subsequent decades, fortunately, has gradually brought the church back to a more biblical philosophy of holistic mission. In an article in *Evangelical Missions Quarterly* (July 1993, p. 300), I described my own conclusions by defining mission as a concerto with a piano as the solo instrument.

Behind the soloist, under the baton of the conductor, the orchestra carefully builds a swelling accompaniment—first the strings, then the winds, and finally the percussion instruments. When the climactic moment comes, the pianist strikes a chord, then an arpeggio, and the orchestra drops to a whisper as the pianist begins to weave the melody that is the concerto's theme.

There are times when the piano plays alone, with clarity and

precision. Most of the time it is accompanied by the orchestra, which provides countermelodic support and a rhythmic foundation. Occasionally, it remains silent, while other instruments take up the melody in tones and register less suitable to the piano. This is music at its best—a masterful concerto in which a solo instrument and the orchestra together communicate the composer's full and imaginative grasp of a pleasing musical theme.

To me, nothing illustrates the mission of Jesus Christ and his church better than the musical concerto; evangelism is the major soloist, but all the instruments play their own significant parts. Without them, the solo would be unexciting, perhaps even dull. With them, the theme comes alive and leaves a powerful impression on the audience.

Some ministries are supportive—training schools for evangelists and pastors, the books that teach and publications that provide depth and balance, not to mention relevance, to the Gospel. Other ministries enhance the evangelist's message, making it more attractive and understandable. Examples would include youth camps, radio and television, music and drama. Still others serve to illustrate and apply the Gospel to the healing of sickness, the relief of suffering, and the welfare of families and children.

We can truthfully say that all these purposeful activities underline, strengthen, and promote the Gospel of Jesus Christ, helping to bring in God's kingdom and to establish his reign in the hearts and communities of redeemed men, women, and children. Each and all, they are legitimate and necessary expressions of Christian mission—the church's witness on behalf of her Head.

This kind of a concerto in mission is holism at its Christian best. The whole is better than the sum of its parts because each part is interconnected, relating to each other part and to the purpose of the Great Conductor.

Graeme Irvine, until recently president of World Vision International, liked to use another illustration. "All the parts of a bicycle," he would say, "can be heaped into a 'whole'—a pile of junk. That accumulation of parts becomes holistic only when it is assembled in an intelligent, harmonious, functional way."

I believe that this is what the church's mission is all about. It is holistic to the core. When Jesus said, "Go and preach the Gospel," he added the command to baptize and teach "all that I have taught you." Healing, helping, serving, training—all are important instruments in the orchestra.

No part of the missionary orchestra is unnecessary. All its instruments are essential to the evangelistic and kingdom objectives of the church in mission. "The eye cannot say to the hand," declares the apostle, that "I have no need of you." There can be no unilateral expulsion or secession in Christ's body.

The sum of my pilgrimage affirms the priority of gospel preaching and the holistic expansion of God's kingdom. I like to think that I am one of the many instruments in his missionary orchestra. If the truth is really to be served, all applause must go to our Great Conductor and Composer.



ROBERT MOFFAT, D.D. (Africa)



DAVID LIVINGSTONE LL.D., D.C.L. (Africa)



REV. JOHN MACKENZIE (Africa)



SAMUEL WELLS WILLIAMS LL.D. (China)



ALEXANDER DUFF D.D., LL.D. (India)



JAMES LEGGE, D.D. (China)



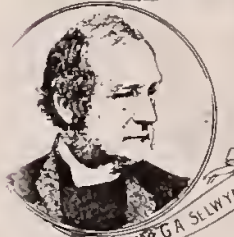
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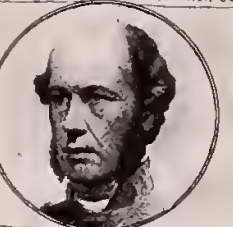
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BISHOP WILLIAM RIELEY, D.D. (China)



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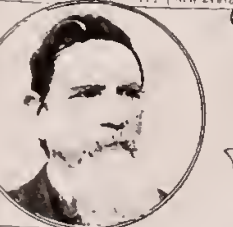
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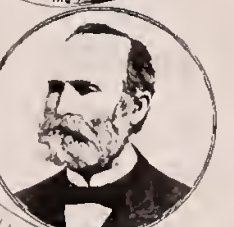
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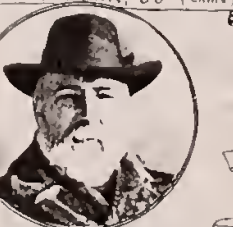
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MOthy RICHARD, D.D. (China)



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